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In this issue

Why
by H. Emilie Cady

Why the World
by Charles Fillmore

A magazine devoted to Christian healing

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HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

In the presence and power of the Christ in me, I decree the manifestation of perfect health

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

In the presence and power of the living Christ substance, I claim the riches of God

These statements are to be used from

July 20 to August 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Why the World has "GONE DICTATOR"

By CHARLES FILLMORE

IT IS WRITTEN in I Samuel that the Children of Israel were ruled by judges until the corruption of Joel and Abijah, who "turned aside after lucre, and took bribes, and perverted justice. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah" and there begged him to make them a king to rule over them. Samuel warned them that it was not the will of Jehovah; that they would in the end become slaves of their king, "and ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day. But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. . . . And Jehovah said to Samuel . . . make them a king." Samuel forthwith anointed Saul, the first king of Israel.

The wars and distress that followed attest the truth of the prophecy of Samuel. Their kings were men of war; their thoughts were not stayed on God, but on armaments and human diplomacy. David could not build the Temple of God because he was "a man of war."

"History repeats itself." We often wonder why history repeats itself. The answer is that history is a record of the experiences of the people of this earth, and that the people of one age are the same people in the next age, and all ages. There are no new people, but the same old people appearing in new personalities

or masks, like actors playing many parts.

So let us remember that we are the Israelites, and the Egyptians, and the Romans; in fact, all the nations that ever lived on this planet. We are the incarnation of one great nation, each member of which, "like a strutting player," appears and disappears, and appears again and again throughout the ages.

An understanding of the fact that history is made not by newly created people at each turn, but by the same people thinking the same thoughts and doing the same things year in and year out, will clear up many perplexities of history. Our most noted psychologists tell us that our mind functions largely, like running water, in the lower levels and ruts. This tendency of the mass mind to run in its former channels explains why history repeats itself.

The whole human family is imprisoned in a psychic net of race ignorance, yet the great majority fight the light that would set them free, and usually crucify those who proclaim Truth. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" wailed Jesus.

The early history of their asking for a king has been repeatedly enacted by the Children of Israel in their many migrations through reincarnation in the races of the earth. History bristles with wars instigated by kings, emperors, and dictators, and in their ignorance the masses have become slaves of the dictators. Jehovah told the Children of Israel what would follow this choice of a king: "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen . . . and *he will set some* to plow his ground . . . and to make his instruments of war . . . And he will take . . . your goodliest young men, and your asses, and put them to his work. . . . And ye shall cry out in that day because of your king whom ye shall

have chosen."

We all are spiritually Children of Israel, that is, children of the real God, and we all are innately endowed with divine intelligence and governing ability. Our failure is due to nonrecognition of the Spirit of democracy within us. When our appointed legislators "pervert justice" and "turn aside after lucre," we are confused, and in our perplexity we cry out, "Make us a king to judge us." This call of the masses for one with dictatorial authority to take control of their national affairs, is nothing less than an admission of incompetency, of an inferiority complex, and it will in the end bring about revolution.

THE IDEAL GOVERNMENT is a democracy, in which all the people exercise the franchise and have a voice. Lincoln defined this democratic form of government as a "government of the people, by the people, for the people."

We may arrive at an approximate parable of the ruling forces in any government by comparing them with the activities of the faculties of man. A king represents the will in man. When any man is dominated by his will, and seeks not the guiding hand of a higher intelligence, he is on dangerous ground. His willful self-sufficiency degenerates into arrogances, tyranny, and the final Waterloo of insatiable ambition.

Just a few years ago we thought the world was on the verge of universal democracy, that ideal government of which Blackstone, in his Commentaries, says, "Where the right of making laws resides in the people at large, public virtue, or goodness of intention, is more likely to be found."

But wars, resulting largely from the personal ambitions of kings and their petty quarrels, accumulated debts beyond the capacity of the slaves to pay. Money and the things that go with money became the concern of the people the world over. High taxes must be paid, engulfing interest had to be provided for, then an orgy of speculation ensued. The inevitable reaction

came and a panic of fear of loss paralyzed finance, and stagnation of commerce followed.

Then came the economic doctors with their remedies so complex and contradictory that the people finally threw up their hands and virtually cried, "Give us a dictator to rule over us." And dictators are popping up everywhere, turning the world upside down.

We all have observed the ignorance and arrogance of a man ruled by his will alone. His acts lack foresight, and he does so many unwise things that his reign finally brings disaster upon himself and his people. The people of the earth are today in the clutches of the race will. Wisdom and love have been submerged by ignorance, and in their extremity the nations are being decoyed by dictators into economic expedients that will ultimately disrupt our present civilization. Instead of asking God to show them how to right the wrongs of commerce they are the blind slaves of the god of this world, Mammon. We have cultivated the idea that money will buy happiness until the real sources of happiness have been forgotten. The dominant idea in the race consciousness is that plenty of money will restore prosperity everywhere and that we shall then all be happy again. A little serious thought would show us that money in the hands of a few selfish men and their failure to spend it for the things that money can buy, has unbalanced the circulation of money. Also, if the same selfish men are allowed to have access to more money, they will through their greed repeat present conditions, and prosperity followed by panic will repeat itself throughout the years of eternity.

WE HAVE DEIFIED MONEY, and given it power that does not belong to it. Instead of developing our talents by use, we have made money work for us and thereby neglected the growth of our soul.

What we need is not a dictator, but an Elijah who will slay the prophets of the heathen god Baal. Baal means "possessor"; that is, selfishness. Selfishness must

be cast down and the love of God built up in our mind and acts. No individual should be allowed to make personal profit by manipulating the products of the earth. Every man, woman, and child should become an asset to the state and work to produce some good thing for the benefit of all. The earning power of money should be abolished forever. Then the incentive to hoard money, or to invest money at interest, or to make the getting of money the object of life would automatically disappear. Men would give their attention to higher things than gaining wealth. They would have abundant time to study themselves. They would inquire into the nature of their souls and thereby develop an understanding of life and its relation to God, its source. This would finally lead to a complete understanding of the laws of life, and death itself would be finally overcome.

The many remedies advanced by our economic doctors are based on some financial adjustment of present conditions, when the real need is a spiritual principle that will soften human selfishness and make justice the rule and dominating law of every financial transaction. Calvin Coolidge said, "We do not need more law; we need more religion." A recognition of the rights of all the children of earth to all the products of earth, should be the preliminary proclamation to the establishment of such an economic order.

THE UNIFICATION of all persons as the children of God entitled equally to the products of the earth must be taught and demonstrated in the distribution of the products of earth. Then will follow the actual fatherhood of God and brotherhood of men. This is the essence of Christianity and the doctrines that were set up by Jesus and that broke down the rule of Rome in the first century. The doctrine of that same Rome that might makes right is dominating the world today, and the same remedy must be applied before our present ills will be cured.

A great spiritual undercurrent of revolution is flow-

ing in the minds of the people of the earth. There is an awakening to the value of spiritual ideals. The craving for spiritual things must be satisfied by the development in man of the mind that appreciates spiritual things, for spiritual things are spiritually discerned.

The desire for spiritual things is a sure sign that man needs those things, and that they can be obtained whenever the soul has fulfilled the law of attainment. The fact that you are seeking Truth involves a law of attainment, and if you continue to seek with your whole heart, you will find. "Seek, and ye shall find; knock, and it shall be opened unto you," said Jesus.

What we all need above everything else is a practical understanding of the creative forces back of this world. It is obvious that this earth and its inhabitants were designed by a wise and resourceful mind. As part of that mind we can every one of us comprehend and do our appointed work in carrying forward the original design, if we will only give it our attention and cultivate the formative power of thought implanted in us.

A very little sober meditation will convince any logical person that the human family has been endowed by the creative mind with certain determining talents; that the race thought either pollutes or purifies the psychic atmosphere in which it functions, and that our destiny rests with each one of us, after we have attained a certain degree of understanding and mental power.

WE HAVE BEEN bewildered by wrong concepts of God, the creative Spirit. We have been taught that he is a God of vengeance, puts temptations in our way and then destroys us if we yield to their wiles. Under such teachings we have righteously rebelled and declared, "There is no God." But now we are coming to ourselves, using our innate reason in contemplating Being, and our conclusions are quite different from those of our half-savage progenitors.

With the advent of Jesus the original plan of the God of love, who is Spirit, was ushered in, and the pagan god with his law of vengeance, of "eye for eye, tooth for tooth," was supplanted by the forgiving love of our Father.

It is written in Revelation: "And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come."

Our Boy

He's our boy,
Freckles, snubby nose and all,
Growing fast, yet not so tall—
He's our joy!

He's our pride,
Little mind that's quick at learning,
Little eyes so filled with yearning,
At my side.

He's our life.
Hear his laugh ring through the place,
See the light upon his face,
Drives out strife.

Soon be grown!
Life before him—his the making—
Sturdy stands, no fear nor quaking—
Stands our son.

—Bess Odell Beeman

FREEDOM

By DOROTHY YOST

"MORE THAN ALL ELSE do I cherish at heart the love which makes me to live a limitless life in this world," sang Kabir the poet.

"A limitless life": eternity, immortality, boundless, without beginning and without end; freedom from bonds!

The words alone are re-creative. They are like the great voice with which Jesus called Lazarus forth from his tomb. There is also a flowing quality about them. Rivers pouring into the sea, seas into other seas, girdling the globe; rising up to heaven, descending again——

"More than all else do I cherish at heart the love which makes me to live a limitless life in this world."

Only love can break barriers. Only love can destroy boundaries.

That, perhaps, is why Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

The first and great commandment is to destroy the barriers between ourselves and God. Jesus did that. "I am in the Father, and the Father in me." "He that hath seen me hath seen the Father." His God was not far off. His God was in Heaven, and the kingdom of heaven was within Him. There was no sense of separation.

Omar Khayyam was not being bitter or cynical when he wrote,

"And that inverted Bowl they call the sky . . .
Lift not your hands to *It* for help—for *It*
As impotently moves as you or I."

He knew that God is not "up there." He was aware of it before a much later poet became aware of the same truth,

"Closer is He than breathing, and nearer than hands and feet."

We feel it first. This is through loving God with all our hearts. Instinctively we are assured. We have faith. The love of the heart comes forth as adoration, blind but hopeful. Its manifestation is service.

When a young man loves a girl, he wants to "do things" for her. It is an ancient craving to prove, to show forth that which is felt within. He does not know why he loves her.

Neither do we know the "why" in the love of the heart for God. It is not necessary. The feeling is awakened through contemplation, through prayer and meditation. It is a small flame at first upon an inner altar. But we tend it faithfully. Day after day we adore God. We do not know Him. We simply feel Him. We express this feeling through service. And then "in an hour that ye think not" the flame leaps up and becomes a great light.

In this light do we realize the greatness of the God we have been worshiping. And our love grows so vast that it fills our soul, our very being.

THEN ONLY DOES IT descend to the "why." We not only realize, but we understand. This last is what is meant by loving God with all our mind.

When this is accomplished, all our emotions are purified, all our being sanctified, and all our thoughts blessed by His eternal presence. Then do we know I AM THAT I AM. We are, because He is. Not there somewhere, but here——

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee."

One need only realize, in even the smallest degree, the wonder and glory of the Lord in order to bow down and worship Him. One need only meditate on that

glory to grow to love Him.

"This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself."

The second is the hardest. Even though we obey the first, and through love break down the barriers between ourselves and our God, He sometimes remains our God, individual, personal, bounded.

This happened to many of the Christian mystics. They had visions and ecstasies. They even performed miracles. Yet they did not reach a realization of their fellow men; or understand in what relation they stood to humanity, or in what relation humanity stood to them. They had not attained to the second commandment—even though it is like unto the first.

John the beloved knew the danger of this and spoke of it in no uncertain words: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

But that is the very root of the trouble. We may love God because we have not seen Him but only the vastness of His manifestations. We may not love our brother, which means our neighbor, because we have seen him.

John, who saw with that singleness of eye of which Jesus spoke, could not understand this perhaps. We who see with two eyes, in that duality of vision which beholds right and wrong and which sets itself up as judge, naming this right and this wrong, we fully comprehend the difficulty of loving our neighbor as ourselves. This is because we are still bounded; we are not free.

"MORE THAN ALL ELSE do I cherish at heart the love which makes me to live a limitless life in this world."

Consider for a moment our natural barriers. There is no need to take in at this time the more intimate

ones, peculiarities of personality that rear high walls between ourselves and others, for the common variety are enough to begin with; more than enough to amaze and horrify us, once we recognize them.

There is, first, the separation of life. My life is not the same as that of a clod or a stone or a star, of a plant or a tree. My life is not the same as your life. My life is in my body and your life is in your body. I must preserve my life, but if anything should happen to your life it would not affect mine unless you had, through relationship or association, attached yourself to me.

My house is not your house, nor your house my house. What I have in the way of material possessions belongs to me, and what you have belongs to you. I grant you that much.

If you should come in and steal what I have, I should hale you before the law and prosecute you. And you would do the same to me.

My business belongs to me and yours belongs to you. I want mine to prosper and while I would be glad if yours does too, I would not waste much time weeping if you failed, provided your failure did not touch me.

I must dress and keep my family well, and if you cannot do the same, why, I am sorry but there is nothing I can do except to give to charity, or perhaps ask a friend to make a place for you in his business—as there is no place in mine.

I and mine must progress and advance even if you go down by that advancement. If you, instead, go up and I go down, I may expect you to do something to help me, but I shall not put much faith in that expectation. I know the law, the same one by which I lived, the law of "I," of "me," of "mine."

BIG BUSINESS CARRIES OUT on a larger scale what the individual does in a smaller way. Nations are only overgrown corporations. Wider and wider spread

the ripples started by the individual stone of self dropped into the waters of life by just one person. And that person is "I"—separate and apart from the whole.

It is within the individual that the barriers of separation must be broken down. And it can only be done through love.

"Thou shalt love thy neighbor as thyself."

But how begin? The mind rebels. It has been building walls for so long that at the very thought of even one brick being taken away, it shrieks to high heaven. It will accept the theory but not the fact.

It is like the Irishman who claimed that he was a socialist. To prove it he willingly and gladly promised to give his friend half of the million dollars he might have some day. The half of the house he might own was generously offered also; and so on, down the list of possessions, until it came to the subject of pigs. There he balked. He already had two pigs. Theory had become fact.

We must work in facts. If we are to love our neighbor as ourself, it must be a demonstrable, understanding love, one which will not turn to bitterness in our heart, nor permit of any betrayal.

The Judas love, following the Christ and demanding reward for good works, is the love that we bestow on those who are good to us, whom we personally like. These people have measured up to our individual standards. They are permitted to pass through the gate in the wall. The others are definitely shut out. If those who have passed through cease to live up to our ideas of them, they too are thrust forth "into the outer darkness."

"Love your enemies, and pray for them that persecute you."

OUR NEIGHBOR IS our potential enemy. If we admit him too freely into our inner circle, he may take something from us—one of our possessions. Not always concrete things, such as a thief might take, but

things equally precious, such as our ideas or our time. There is so little time, you know—— With eternity before us.

"The stranger within my gate,
He may be true or kind,
But he does not talk my talk—
I cannot feel his mind.
I see the face and the eyes and the mouth,
But not the soul behind."

Suspicion. Bred out of fear. Fear bred out of desire. Desire out of self. A shocking geneology.

Self is the beginning. The sense of separation. Duality, the first sin: the knowledge of good and evil. The law of "I" and "me" and "mine." A jungle law, to which we are yet responding, though we call ourselves civilized.

These are the barriers that we must break down before we can live a "limitless life in this world."

The task is not easy. We must first recognize, if not realize, what it would mean to live such a life. That recognition can come from our body, our heart, and our head, sore and bruised and weary with continual battering against the barriers. The immortal sea of life within us is always seeking the unbounded. Gathering strength it rushes forward, hurls itself up in a great wave, only to be tossed back by the walls. Retreating, it returns to be hurled back again. Again and again, like the ebb and flow of the tides.

Let there be another Deluge within us. Let the waters sweep clean the land of all barriers—— But let it be done in fact, not theory; in understanding, not blindness.

"COME NOW, and let us reason together," and consider the first barrier: "My life is not the same as that of a clod or a stone or a star, of a plant or a tree."

On the face of it, this is true. On the surface of things is the appearance of multiplicity and separa-

tion. But what of "the soul behind," the immutable law of oneness?

Professor Bose, the great Hindu scientist has given his life to prove that law. He has shown that trees are as susceptible to the influence of ether as any patient in a hospital. By means of delicate instruments that record the slightest of vibrations, he has revealed the death throes of a carrot in boiling water, and the pain of a rosebush when a shoot is cut off by the gardener's shears. There is a definite reaction, a distinct spasm.

Trees can be awakened or put to sleep. They have likes and dislikes that may be called attractions and repulsions. They need air to breathe. They need sunlight. They need food. They need water. And they take what they need from the same sources as we do. They respond to kindly treatment. They attack intruders. Some, like red-blooded human beings, can stand more cold than others, some more heat. But too much heat will kill. Too much cold will also kill. They seek protection. They increase "after their kind." And they struggle desperately to survive. Their will to live is as strong as that in human beings, if not stronger.

That they translate what they receive differently, that they do not live our type of life nor speak our language, is no reason why there should be a sense of separation. Our desires are the same: not those of the mind, gained through education, but the fundamental desires that have been ours since the days of Adam. They need what we need, and they take from the same great storehouse as we do. We meet them constantly, coming in and going out——

Why not then salute them in the unity of brotherhood? It is surely worth the experiment. And the facts are there to perform the first introduction.

NOW CONSIDER the minerals and the rocks: What points of contact can we possibly have with these? Many, say the physicists. They are subject to dis-

ease, and therefore they enjoy conditions of health. That we call these diseases corrosions is merely giving the same thing another name. Some scientists claim that minerals grow. To be sure, the growth is so slow as to be almost negligible in comparison with our higher ratio. But then, on the other hand, some flowers and vines shoot up to the height of ten and twelve feet almost overnight. It is a matter of relativity, not separation.

Metals and rocks react to heat and cold and to electricity. They accept and retain impressions just as faithfully as the subconscious mind.

An eminent scientist has written, "If we are able to make a disk of steel hear what we say, and later to call upon it to bear witness, in our own original tones, to what we said, scientifically it is not at all impossible for stones and other objects to be similar witnesses. The ancient prophet's declaration that the stones had heard the word of the Lord or the assertion that a stone was to cry out of a wall were more than figures of speech. Under certain conditions that we already understand, such statements could be proved as most scientifically accurate."

We receive and retain impressions through the channels of the five senses, by reason of vibratory receptivity. Rocks and metals receive and retain impressions through their own particular channels, but the ability to receive is there. They have growth, health, and disease. They are worn away through friction. We call this "growing old." They are susceptible to heat and cold and to electricity. And they, too, take what they need from the source that is our source also.

Where, then, is the sharp line of separation? Even with these we have a bond of unity.

REGARDING THE STARS, Dr. Charles H. Tyndall has expressed this phase beautifully. He says:

"All the cells of our bodies are composed of . . .

atoms. A cell is a solar system. A blood corpuscle is a starry galaxy or a spiral nebula . . .

"Every one carries about within himself vast complexities of galaxies, island universes, constellations, fixed stars, planets, moons, and all else that exists in the heaven above . . .

"The starry heavens are our brothers, 'bone of our bone and flesh of our flesh,' and so we feel 'at home among the stars'."

Gone, in fact, are the barriers that separated us from the things about us. In spite of their multiplicity of form we see that they are like us. And being like us, they become understandable to us.

We are not unique as human beings. All things are similar to us, and we are similar to all things, rock, tree, star, and the stranger within our gate.

But as yet we do not love.

And this is the second great commandment.

Without love, we cannot live a limitless life in this world. We may gaze upon the other manifestations of nature and admit the likeness. But there is still a sense of separation. We may see human greediness mirrored in a pig, but it does not move us to love pigs. Before that can come, another step must be taken.

Let it, too, be taken in the realm of fact.

"TRUE LOVE IS WISDOM," says an ancient proverb. Wisdom is said to mean "to become a part of." It was of this love that Kabir the poet sang when he named it as the "barrier breaker."

"To become a part of!" Not just like the other manifestations, but one with them! This is the goal of the immortal sea within us, ever seeking the Greater Sea.

The first wall is down. We have attained to similarity. Now for the deluge—a drop of water in the beginning——

Or an atom.

"At the present time all scientists are agreed that

material things are composed of atoms——"

"The progress of science is continually toward a dematerialization of matter—" (of any kind, whether organic or inorganic). "Physical analysis resolves the crude, heavy, solid stuff that our senses show us into finer and finer particles farther and farther apart until these practically disappear into mere pinpoints of irradiating influence."

"A solid body at rest really consists mostly of empty space with innumerable invisible atoms darting about with immense speed."

And this is as true of the human body as it is of a butterfly or a bar of iron.

"Each atom is about one 254-millionth of an inch in diameter.

"The electrons within the atoms are still smaller. If a particle the size of an atom were enlarged until it became a yard in diameter, and the electrons within it were correspondingly enlarged, the electrons would be a pinhead in size."

"The atoms of all bodies are in motion . . . Being tiny magnets with their positive and negative poles, they swing around and take direction in harmony with the force moving them . . ."

"All atoms have their vibratory rate, as well as their revolutions; and consequently they have their keynote."

"The individual keynote holds the form, but the infinitesimal particles making up that form are constantly interchanging with every other form."

"Imagine these enormous swarms of little missiles dashing about in every direction . . . with various speeds, but speeds that are so high as to average more than one thousand miles an hour."

"An atom may one instant be part of a rock, at the next be lodged in the brain of a philosopher."

"It is important to realize that the facts of science are for the most part 'relations.' "

WE ARE RELATED to everything that is. Not just like it but a part of it. The very stuff of which our body is made, the molecules of so-called matter, are constantly hurling themselves out of the orbit of our body, to be caught up into another orbit, one instant to "be part of a rock, and the next to be lodged in the brain of a philosopher."

"All things in nature, from atoms to constellations, fit into one another with the utmost nicety and work together without slip or jar in perfect smoothness."

These are facts, not theories. What has been quoted above has been garnered from books by eminent scientists. The things of which they speak, we can know. Of them we can be sure.

"God has so constituted nature that no portion of matter can exist anywhere without imparting something to its environment . . ."

"It is correct to say that inorganic nature is made for organized nature, and the whole globe for man, as both are made for God, the origin and end of all things."

Where then is the second barrier? the one keeping us from love.

Logically, according to scientific fact, I can no more hate another than I can hate my foot, or my hand, or my eye. I can no more take revenge on him than I can take revenge on my ear if it annoys me, or my thumb if it should start to ache. I am a part of him. He is a part of me.

My life is your life, my house your house, my people your people, my God, your God. And this can be said not only to another human being like ourselves, but to the birds and animals, to the plant, the star, and the clod.

These are facts.

Out of the unemotional laboratory of science has come our greatest proofs of unity.

WHERE THEN ARE all the other walls? where, the law of "I" and "me" and "mine"? Only in the

darkness of the abyss, which is the ignorance of non-understanding.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

Our eyes have been blinded to the light of Truth.

There is between all manifested things a "solid bridge of ether"; between ourselves and the next manifested form. Over this bridge comes and goes, like

Proclaim liberty to the captives, and the opening of the prison *to them that are bound.*—ISAIAH

Jacob's angels ascending and descending, a stream of thoughts, of vibrations, of atoms.

We are one with all creation.

And one with the Creator: "In him we live, and move, and have our being."

"*It is* he *that* hath made us, and not we ourselves."

And He did not mold humanity out of one form or material and rock out of another. For there was nothing else. It is inconceivable to think of anything beyond Him or outside of Him.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

For He is. And because He is, we are.

"This is the great and first commandment, and a second like *unto it* is this, Thou shalt love thy neighbor as thyself."

For he is thyself, bone of thy bone, flesh of thy flesh, atom of thy atom——

"More than all else do I cherish at heart the love which makes me to live a limitless life in this world."

WHY?

Editor's Note—The following is a letter written by H. Emilie Cady to Lowell Fillmore. In this letter Dr. Cady says many helpful and inspiring things that we believe will be welcomed by lovers of her book *Miscellaneous Writings.*

Dear Mr. Fillmore:

When I sent you, a few weeks ago, a copy of the little pamphlet *All-Sufficiency in All Things,* which you said had been surreptitiously printed by an anonymous publisher, you wondered why I felt so keenly about the fact that the article had been broken up, put under different headings, and so forth. Let me tell you why.

Almost every one of the simply written articles in *Miscellaneous Writings* was born out of the travail of my soul after I had been weeks, months, sometimes years, trying by affirmations, by claiming the promises of Jesus Christ, and by otherwise faithfully using all the knowledge of Truth that I then possessed to secure deliverance for myself or others from some distressing bondage that thus far had defied all human help.

One of these cases was that of my own old father who, though perfectly innocent, had been kept in exile for five years; put there by the wicked machinations of another man. No process of law that I had invoked, no human help, not even the prayers that I had offered had seemed to avail for his deliverance. One day while sitting alone in my room, my hands busy with other things, my heart cried out, "O God, stretch forth Thy hand and deliver!" Instantly the answer came: "I have no hands but human hands. Your hand is my hand; stretch it forth spiritually and give whatsoever you will to whomsoever you will, and I will establish it."

Unquestioningly I obeyed. From that moment,

without any further external help or striving, the way of his release was opened ahead of us more rapidly almost than we could step into it. Within a few days my dear father came home a free man, justified, exonerated, both publicly and privately, beyond anything we could have asked or thought.* Then I wrote *God's Hand.*

Another case was that of a dear young friend who had been placed in my care. He was just entering on a life of drinking and dissipation. There were weeks of awful anxiety, as I saw him drinking day by day, before I reached the place where I could "loose him, and let him go." When I did reach that place and stood there steadfastly (in spite of appearances), it required only a few hours to see him so fully healed that although forty years have passed, he has yet to touch a drop of liquor or indulge in any form of dissipation since that time. The lesson *Loose Him, and Let Him Go* was then written.

Then came the question of money supply. I had a good profession with plenty of patients paying their bills monthly. But there were also other people coming to me daily for help. People whose visible means of support were gone. These cases of lack, as they presented themselves to me, were like cases of gnawing cancer or painful rheumatism. Therefore there must be a way out through Truth, and I must find it. As always, instead of rushing to others for help in these tight places, I stayed at home within my own

*The case was written up by all the papers in the county in which my father resided as well as in the New York Sun. His innocence was clearly established. Once again he sat happily under the trees in his own dooryard and received congratulations. Delegation after delegation came from miles and miles around; friends who had known him from childhood came to assure him that his long life of uprightness had, in their minds, never been questioned. He was seventy-five years of age and, being an honest man, had felt the disgrace deeply. These stanch friends had been unable to help until God moved. The faith of many was renewed by his exoneration.

soul and asked God to show me the way. He did. He gave me the clear vision of Himself as *All-Sufficiency in All Things;* and then He said: "Now prove it, so that you can be of real help to the hundreds who do not have a profession or business on which to depend." From that day on, no ministry or work of any kind was ever done by me for "pay." No monthly bills were sent, no office charges made. I saw plainly that it must be working as God works, without expectation or thought of return. Free gift.

For more than two years I worked at this problem, never letting a human being know what I was trying to prove; for had He not said to me, "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it"?*

More than once in the ongoing the body was faint for want of food; and yet, so sure was I of what God had shown me that day after day I taught cheerfully and confidently to those who came to my office the Truth of God as the substance of all supply—and there were very many in those days. At the end of two years of apparent failure I suddenly felt that I could not endure the privation any longer. Again, in near desperation from deferred hope of success, I went direct to God and cried out: "Why, why this failure? You told me in the vision that if I would give up the old way and trust to You alone, You would prove to me Your sufficiency. Why have You failed to do it?"

His answer came flashing back in these words: "God said, Let there be light: and there was light." It was all the answer He gave. At the moment I did not understand. I kept repeating it again and again, the words *"God said"* becoming more and more emphasized, until at last they were followed by the words "Without him [the Word] was not anything made that hath been made." That was all I needed. I saw plainly that while I had, for two years, hopefully and

happily gone on enduring hardships believing that God would supply, I had not once spoken the word *"It is done: God is now manifested as my supply."*

Believe me, that day I spoke the word of my deliverance. Suffice it to say that the supply problem was ended that day for all time and has never entered my life or mind since. This is the why of the article *The Spoken Word.*

I should like to give one more "Why" of *Miscellaneous Writings.*

After days of excruciating pain from a badly sprained ankle, the ankle became enormously swollen, and it was impossible for me to attend to my professional work as an active medical practitioner. Ordinary affirmations of Truth were entirely ineffectual, and I soon struck out for the very highest statement of Truth that I could formulate. It was this: *"There is only God; all else is a lie."* I vehemently affirmed it and steadfastly stuck to it. In twenty-four hours all pain and swelling—in fact, the entire "lie"—had disappeared. Out of this experience I wrote *Unadulterated Truth.*

Can you not see, dear Mr. Fillmore, how it is that these simply written articles in *Miscellaneous Writings* are as my children; and how all revision or changing of them seems to me like a violation of something sacred between God and me? I am sure you can. In each case I had proved God before I wrote. I thank the Fillmores that they have kept these messages just as they were written.

Yours in His name,
H. Emilie Cady

Do not strive feverishly with life's difficulties. God is here; loving, protecting. Seek patiently, prayerfully, for enlightenment. Soon you will be instructed, and find the seemingly insurmountable arranged entirely to your advantage.—ELIZA A. GOLDIE

Usable Truth

What Is Man?

By RICHARD LYNCH

ALL THROUGH the history of philosophy there has persisted an earnest attempt to solve the mystery of man. The oldest of these was the Vedanta of India, which said that nothing is greater than the attainment of a knowledge of the self. The highest wisdom of the ancient Greeks was expressed in but two words, "Know thyself." This precept was inscribed high above the temple doors. The Bible story of man is a record of his spiritual advancement, related in the form of myth and allegory. There is Job pondering his mystic purpose; David typifying his supremacy; Jeremiah denouncing his frailty; Isaiah prophesying his perfection; Jesus embodying his Christ inherency; Paul eulogizing his divinity; and John visioning his glorification. The story of Christianity is an account of his gradual upward trend; broken at many points, it is true, often seeming to halt or even to slide backward; hampered by creed and dogma, by prejudice and arrogance, by skepticism and criticism. And yet, in the face of all this, man has moved ever upward and onward. In the story of evolution he stands at present at the culmination and holds its trusteeship in his hands. According to the Bible narrative, he was made in the image and likeness of God and given dominion over all things. Thus the same objective is reached. Science and religion are agreed on at least one indisputable fact: man's high estate in the universal plan.

If the fabled gentleman from Mars were to drop in on us today, he might possibly get the impression

from our newspapers, our literature, and our films that men are all gangsters and racketeers, thieves and murderers, and that dishonesty and crime, injustice, unemployment, and poverty run riot. But if he were to stay awhile and read beyond the "front page," he would find that the ugly hydra that is just now thrusting its many heads of crime between man and his advancement, is really only a fresh challenge and an opportunity to achieve another rung in the ladder of evolution that humanity is so steadily ascending.

The voice of science speaks clearly and convincingly through Pupin and Millikan, Lodge and Jeans, Eddington and Einstein, and a score of others, declaring that the glory of God is still advancing. And Julian Huxley, from a biological standpoint, sees this glory embodied in man, who although but a mere youth of one hundred thousand years, is always marching on. If by means of his endowment of conscious reason, he will use his increased knowledge in the service of the universal, what goal may he not reach in another hundred thousand years!

WHAT IS THIS MAN that "doth bestride the narrow world, like a Colossus," and whose spirit reaches toward the stars as surely as the sparks fly upward? Is he, though the product of mutation, any the less the image and likeness of God than the mythical clay figure formed of the dust of the earth and inspired by the almighty breath? There is something in every individual that tells him—or would tell him, if he did but listen—that his life is a derived one, drawn from and sustained by a source greater than just physical matter.

"The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

It is hardly necessary to credit Wordsworth with these lines. The quotation is too well known and loved to need classifying. He has been called the poet of nature, and through nature he has discerned that man is the son or expression of divine Principle; a manifestation of Being; the embodiment of a perfect ideal held always in the thought of God. "All things whatsoever the Father hath" have been entrusted to his keeping. He is a steward of Divine Mind, a channel through which God power flows into manifestation. He has been given dominion over all things, including himself, in that he is free to choose his own destiny. His strength lies in his perception of his dependence on the universal, and his necessity of coöperating with it. He is the custodian of evolution, with the privilege of speeding up its progress toward a realization of the divine ideal.

THE SPIRIT OF MAN is ever yearning to express the divine image that was stamped upon his soul "in the beginning." If he will but coöperate with this urge he may accomplish wondrous things. Those who close their consciousness to it are unable to understand its meaning. Words cannot describe the divine impulse. To be realized it must be experienced. The man who recognizes it as the voice of the Creator within himself, and who combines its ideas with those of his individual mind, makes of himself a new and particular creation, and may truly claim his relationship with divine Principle. The continuous, insistent impetus he feels is the God-Mind thinking through its image and likeness and seeking to express itself in distinctive embodiment. It functioned perfectly through Jesus and expressed the Christ or immaculate sonship.

It is a far cry from the old teaching that regarded man as a poor worm of the dust, born in sin and iniquity, to trouble and resignation, to the realization of him as a necessary factor in the expression of God. Yet every human being is eligible to divine sonship.

As his intelligence increases, man is bound to leave behind him antiquated ideas that were once established convictions. A person who today believed that the earth is flat or that electricity is a product of witchcraft would be subjected to jeering ridicule. But many children are still taught that God is a great, invisible person to be feared and worshiped; to be conciliated with praise and cajoled into forgiving our natural inheritance of sin; and who is to admit us finally into the fabled city of the blessed. And men continue to repeat the prayer of supplication for deliverance from divine wrath and vengeance.

THE TEACHING OF JESUS has been bent and compressed and constricted to fit into an antiquated outline of ignorance. But this new era is gradually coming to realize that the Nazarene was born many years in advance of His time. The great central truth of His message was the incarnation of the Christ consciousness in man: God, the Father or intrinsic principle of man, and man, the son or expression of God.

One of the oldest doctrines of philosophy analyzed the nature of man into three distinct functions of being: spirit, soul, and body. The body is the sum total of what man has believed about it. It is thought personified, consciousness objectified. The natural or physical body is that which the sense man has perceived; it is an inheritance of the race consciousness. It is born, lives, and dies after the manner of its heritage of material belief. This has branded it as mortal and destructible. It is never the true body imaged by eternal Principle. Physical science is beginning to teach that there is no real reason for the deterioriation of the body. Scientists declare that it has recuperative powers and rejuvenating elements which make it capable of indefinite renewal. They are continually seeking the secret that shall lead to triumph over the dread enemy, death.

WE SPEAK OF the "likeness" that is imaged by immutable Principle as the spiritual body of man and the fulfillment of the divine ideal. This is the true body, ethereal and indestructible. It is the reality that each man's inner being tells him that he should manifest and thus trample death under his feet. It is the discovery the scientist works tirelessly to reveal. His efforts are futile because he employs only physical energies in its solution, while the real or deathless man is a spiritual conception. In this connection we realize more than ever that Jesus lived far in advance of His time. He was the great exemplification of the spiritual or Lord's body. He taught that this body could also be achieved by others, but His teaching was too radical for that age. Failing to comprehend its real significance, men perverted it to mean a resurrection of the soul. Death had so obsessed the race consciousness that even those who had been eye witnesses of Jesus' victory over it, gradually lost their conviction of a resurrection of the body. But we are living in an era of change, and though death still obsesses the race mind, the miraculous does not seem so impossible as it once did. Evolution is approaching ever nearer to its goal, which the intuition of man tells him must be the redemption of the body. He is even now proving thought energy to be the fountain of youth, health, and substance. He must clear his human mind of all barriers of racial inheritance; he must cast out of it that natural body which has so hampered his advancement with its convictions of pain, disease, and death. The Lord's body is a finished product. It has always been what it will finally become. The divine son of God must one day see it "face to face."

THE MODERN METAPHYSICIAN interprets spirit, soul, and body as mind, idea, and expression. To Jesus it was the way, the Truth, and the life; and Paul, in one of his brilliant letters to the Thessalonians, stated

it thus: "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire." This whole man, the real or inmost self of him—the *atman* of the Vedanta, the I AM of Scripture, the *Christ* of Jesus is the "son" or "perfect-man" idea of God. In reality he is but one and he exists eternally in the mind of the Father. Each individual is originally an expression of this ideal, and in his true state he should function equally well on all planes of being, the spiritual, the mental, and the physical.

While of himself man can accomplish nothing, as he is but a channel through which omnipotent Principle flows, he has been given the individual power of choice, and may elect to function on one or all of his planes of consciousness, as he sees fit. The majority choose a great deal of the physical and just enough of the mental to "get by" with, neglecting the spiritual altogether. Others accentuate either the mental or the spiritual at the expense of the other two. It is fatal to become fanatical on the subject of overdeveloping any one of the three, with a consequent disregard of those which complete the trinity. The perfect, harmonious relationship among the three, which exists in Divine Mind, is what man should work to attain. When he recognizes this fact and makes it a part of his conscious being, he has found the secret of his divine lineage. His work is to reveal through his sonship the attributes of his Father. Otherwise his life is meaningless. His failure to express his Father's perfection is no proof that it does not exist. It merely indicates his own inability to carry out the expression.

IN THE MIND OF GOD there is held eternally the perfect triune model of man, immortal and unchangeable, spirit, soul, and body. Every individual has inherited, potentially, the mind of his Creator. But like the prodigal son in the parable, he is not compelled to remain in his Father's house. He may take his inheritance and go into a far country. He may squander

his riches for material things and feed on the empty husks of the consequent effects. Or he may work with and for his Father and be ever with Him, sharing all that He has. But he must not resent the return of the repentant brother, for the Father's welcome always awaits him who "was dead [to Principle], and is alive [to it] *again;* and *was* lost, and is found."

"Man's inhumanity to man
Makes countless thousands mourn,"

wrote Scotland's poet. Those countless thousands are rapidly diminishing as civilization and culture are taking the place of barbarism and self-interest. The Golden Rule is proving its practicality in all situations and under all conditions of living. Human relationships are fast being readjusted and established on a principle of brotherhood, as men come to realize the futility of disagreement and hatred. If a man cannot love his brother whom he has seen, how then shall he love God whom he has not seen? And certainly no man can recognize his own divine sonship while denying it to his fellow man. Jesus made it very clear that every individual is responsible for the adjustment not only of his grievance against his brother, but of his brother's grievance against him. It is only as we perceive the divine image in another that we establish it in ourselves. We must recognize its potentiality even though it may seem utterly lost in indifference or selfishness or vice or crime. It requires the persistence of divine love to uncover the spiritual reality that exists somewhere in every son of the Father; but no man can be worthy of his royal inheritance until he sees humanity as it eternally exists in the mind of God, glorified by virtue of its divine sonship.

THE GREAT, ORDERLY PRINCIPLE that upholds and sustains the universe, that directs and controls the natural world, is ever at man's command, ready to help him work out the mystery of his being. His point of contact in mind. When he thinks according to prin-

ciple he touches the God ideal of man, and sees his own real self as the perfect son of a perfect Father. He thus follows out the edict of the Master "Ye therefore shall be perfect, as your heavenly Father is perfect." As man establishes this fact in his consciousness, it must, according to immutable law, be expressed in his body and affairs; for behind it lies the inexhaustible force of Omnipotence.

Jesus taught that man must be born again before his divine inheritance can be made manifest. One of the scholars of Jesus' day voiced the question of the ages "How can these things be?" The problem has had various answers and misinterpretations. Rightly understood it is clearly evident that Jesus spoke of the awakening, in the soul, of the Christ consciousness, of the conviction of the immaculate conception of the real or ideal self, with its possibilities of expression in the life of mankind.

Faster and faster the son of God is becoming aware of his unlimited inheritance. With his understanding has come a quickening of his power. His rebirth has launched him in a new world, a world of intelligent substance of which he is the ruler. He finds his way across and around, above and underneath both land and sea. He annihilates time and space. He takes vibrations out of the ether and hears or sees them, as he chooses. He rises above the earth and peers downward upon its insignificance, and reaches upward toward its planetary kindred.

Divine power has granted us the precious and exceedingly great promise that we may become partakers of the divine nature and thus escape from the corruption that is in the world. For the earnest expectation of creation waits for the revealing of the sons of God, the redemption of the body.

For "now are we children of God, and it is not yet made manifest what we shall be."

EDITOR'S NOTE—This is the second of ten articles by Richard Lynch. The third will appear next month.

Christ Consciousness

By HELEN M. MANN

LOVE IS THE FULFILLING of all law. The perfect life consists in making use of all opportunities to give, to receive, and to bless.

Truth will not be overcome by human limitations. In the midst of turmoil and doubt, claim peace; be still and know the great truth of Being. Divine love will command, and in following you will find the peace that passes all understanding; gladness will fill your soul. Where there was doubt there will be certainty, and where there was grief there will be joy.

Live to the fullest each day. Let faith take the place of fear. You will meet difficulties so long as you are growing; yet be not overcome with difficulties, but overcome difficulties with knowledge of the law.

Every noble act, every unselfish deed brings its reward and enriches the doer. Let your light so shine that it will lead to the higher realms of consciousness those who fumble in darkness; and, as light is silent yet serene and definite, your life will be an expression of silent, serene, and definite joy. By keeping our attention on the living Truth that is within each soul, we gain the consciousness that opens to us all the wonders of unfoldment, that gives us peace, understanding, and life. Life calls for positive thinking, positive action. Stand ready to meet its needs.

Truth fills you with divine energy; there can be no failure in the Christ consciousness. Do not let fear occupy your mind, no matter what outer circumstances are present, no matter what physical condition seems alarming. Truth will not fail you.

Let all fear and doubt go, that you may be free. When fear enters, let knowledge of love crowd it out. The great One constantly calls us to seek spiritual ad-

vancement, and those who seek earnestly—not for loaves and fishes but for the joy of giving—receive great rewards.

Nothing except Truth can satisfy you. Do not fear to break loose from human ties and limitations, and to trust to the mighty One. There can be no failure, no mistake, no lack, when you trust the Source.

His tranquillity fills all space. The Master is nearer than breathing; He will fill you with strength and love. Learn to be obedient to the law, that God may find in you a perfect servant.

When man knows himself as creative power, a part of the whole, he is no longer buffeted by circumstances. Established in spiritual understanding, he adjusts himself to the laws of the universe and receives peace. Peace can come only to him who has earned it.

WHEN, RESTLESS AND DISSATISFIED, we long to know higher and better ways and things, to satisfy our soul hunger, we must remember that if we claim perfect growth as ours all will be opened before us; unchanging peace will be ours.

By changing conditions and surroundings, we do not escape dissatisfaction. The battle must be won within ourselves; there is no other way to find satisfaction or escape. We are at liberty to direct our thoughts, to fix our attention on the things that we will. We can guide our thoughts into channels of peace and Truth. Soul hunger, restlessness, and heartache will disappear from our life as we bring the Christ Spirit more fully into our consciousness. This does not mean that all that is humanly possible to bring about happiness and peace should not be done. That is the part that is expected from each one in coöperation with the word of the higher One. Without his willing coöperation nothing can be accomplished through man.

Whatever comes, comes with a purpose. Remember that. And the smallest service is not too small to have its great purpose; nothing is too meager to be of great use.

Nothing occurs by chance or accident. Learn to take what comes and find in it some good. Admit no discouragement, no doubt, but stand serenely, ready to obey and to do whatever is given to be done; then indeed are you ready to do even the greater things for which the soul of man longs.

Learn to laugh and play and live, and in time you will find the best service that you can render, a service that will yield you steady joy in life.

Journey's End

Know'st thou where that kingdom lies?
Take no lanthorn in thy hand.
Search not the unfathomed skies,
Journey not o'er sea and land,
Grope no more to east or west,
Heaven is locked within thy breast.

Splendors of the sun grow dim,
Stars are darkened by that light;
Thoughts that burn like seraphim
Throng thine inner world tonight.
Set thy heel on death and find
Love, new born, within thy mind.

In that kingdom folded lie
All that eyes believe they see;
All the hues of earth and sky,
Time, space, and eternity.
Seek no more in worlds apart,
Heaven is folded in thy heart.

—*Alfred Noyes*

The New Power Age

By M. H. McKEAN

THE LAST HUNDRED YEARS have many times been called the "power age," because within this period many inventions having to do with power have been developed and put into use through mechanical and engineering genius. The discovery of electromagnetic induction by the great English scientist Michael Faraday, about one hundred years ago, marks the close of an epoch in which the power age was born. We might say that Watt's improvements in the steam engine in the early days of the American Revolution mark the beginning of the preparatory period just before the so-called "birth of power." Carnot's interpretation of the "moving power of heat" in 1824, and Oersted's discovery of the magnetic power of moving electricity in 1820, opened up tremendous possibilities in the realm of power. Every automobile and every trolley car reminds us daily of these two motive powers. A little more than a hundred years ago they were unknown. Today they have become so familiar that they are commonplace, and yet we know that these two (heat and electricity) are the primordial physical powers in the universe, and that their revelation by Watt, Carnot, Oersted, and Faraday was the greatest achievement ever recorded in the history of the engineering sciences.

This power age, often called the "machine age" although we do not like the name, has been regarded as the parent of our present civilization. Machines are but the transient creations of mortal hands, whereas heat and electricity are eternal; they are immortal elements in the physical structure of our civilization. Machines are formed things and will sooner or later deteriorate before our eyes and pass back into the elemental substance from which they were built. On the

other hand, the stupendous powers of heat and electricity are exhaustless and only return to the universal whole of their own inherent divine being after we have used them as far as our human knowledge permits. This great source may be drawn upon at any place and at any time without stint and the supply never diminishes. Man did not create these two powers, but has only partially discovered them and appropriated them to his daily use. Men can only recognize and accept and use the abundance that God has placed at his command.

The heat in the cylinder of an automobile engine represents the coördinated effort of a practically infinite number of infinitesimally small molecules of the exploded mixture; similarly the motive power of electricity illustrated by the propulsion of the electric motor, represents the coördinated effort of a practically infinite number of vanishingly small electrons. The service of these powers to humanity is the service of a countless host of ministering angels toiling harmoniously for the good of man. This coördinated effort also represents the immortal cosmic harmony of the universe; for these same powers have been at work for countless æons developing the organic life of this terrestrial globe, and beyond that they have been operative as propulsive powers in the swinging vastness of the luminous stars.

THE GREAT POWERS of heat and electricity are, therefore, of celestial origin, coming to us on the wings of solar radiation, in the quiet of golden sunshine. This sunshine has remained dormant for thousands of years in the energy stores of coal and oil deposits until the revealing genius of man has opened them up and called them into service. It is unthinkable that our consciousness of these great forces, which are toiling so harmoniously for mankind, should fall into the mire of a gross materialism. They are really and truly spiritual in origin and function.

Dr. Michael I. Pupin, who has the chair of elec-

tromechanics at Columbia University, in a recent ad
dress has very beautifully put the ultimate purpose o
these powers as follows:

The present mission of the power age recalls the mis
sion of the celestial flame which, according to an ancien
legend, the Titan Prometheus snatched from the radian
chariot of the sun god Helios and brought down to earth
The ancients believed that the mission of that celestial flam
was to make the life of man similar to the life of the Olym
pian gods. We should love to believe that the mission o
the moving powers of heat and of electricity, the most pre
cious gifts from our central star [the sun], is to make th
life of man similar to the life of the Olympian gods. Bu
has our civilization, the offspring of the power age, lived u
to the lofty aim of such a mission?

Dr. Pupin continues by pointing to two pictures
that present themselves to the thoughtful mind in thi
age. He sees on the one hand the picture of the hun
dredfold increase in the comforts and active possibil
ities of man as illustrated by ethereal radio waves car
rying speech and melody to every nook and corner o
the globe.

THIS PICTURE THRILLS US with the happiness and joy
and peace that should be the logical fruit of such
God-given powers and their use. However, in another
picture he sees desolation left by a wasting war and
the wealth of nations still being devoured by the cost o
vast armies and navies, while millions of idle workers
are starving. The most repulsive figures in this pic
ture are the demons of fear and hatred, which lurk on
both sides of national boundary lines. Dr. Pupin con
tinues by saying, "Science admits that the magic o
these two primordial powers [heat and electricity]
cannot unaided purge the soul of man and eliminate the
poisons which corrupt its spiritual life. . . . Banish these
demons [fear and hatred] from the human heart and
there will be no need of vast armies and navies to
guard our security against hostile neighbors, there will
be no hostile neighbors, and war will become a dying

memory only of former barbarous ages."

Persons of little faith, whose soul vision is befogged in the mists of pessimism and confusion, will cry out at such times, "You can't change human nature"; and then slump back into the dull pain of waiting for something to "turn up." They fail for the time to see that human nature is about all that we really can change, in fact, about all that needs changing. Paul with masterful insight indicated that we could and should be transformed by the renewing of our mind. But let us quote further from Dr. Pupin:

> Another moving power is sorely needed which can penetrate more deeply than the moving power of even the infinitely minute electrons into the depths of the human heart. This need was recognized nearly two thousand years ago when our Savior revealed the moving power in the spiritual world and commanded us to love the Lord our God, and to love our neighbors as ourselves. This was a message of the approaching power age in the spiritual world. But this age has not yet arrived; mankind has not yet yielded to the greatest moving power in the spiritual world, and without its aid the moving powers of heat and of electricity cannot contribute their full share to the evolution of the spiritual life of man. Love of the eternal Truth and of their work to reveal this Truth for the good of mankind has guided the scientists and engineers to the great triumphs of science. These triumphs of love will persuade the reluctant world that the victorious triumph of the moving power of love which Christ discovered will be the greatest triumph of the power age.

THIS POWER OF LOVE operating through the love center in the midst of man's own being will dominate the new power age that we are just now entering. But some one asks, "How can we love our neighbors as ourselves, for some of them seem to be very unlovable at times?" Let us first of all consider quite carefully just how we love ourselves; for very often we do not lovingly appraise ourselves as we should. Let us "check and double-check" ourselves by comparison with that marvelous description of the qualities, or attributes, of

love which we find in the 13th chapter of II Corinthians. For modern expression and perhaps greater clarity we will use the translation of Dr. James Moffatt.

"Love is very patient, very kind." If you are successful at all in getting along with yourself, you must be very patient and very kind with your own frailties, fancies, and foibles. Can you be that way with your neighbors? "Love knows no jealousy." Of course you are not jealous of yourself. Then avoid the quality in thinking about the other fellow; for as a man thinks in his heart so is he. Again, "love makes no parade, gives itself no airs, is never rude." You readily recognize your own innate good qualities, whether you parade them or not. You have at least some degree of confidence in yourself. Do you feel that way about your neighbor—feel sure of his good qualities even though he may not parade them or show them very plainly? You are quite humble and considerate of yourself, deep down having your own best interests at heart. Well, do you feel that way toward your neighbor? Quoting again, "Love is . . . never selfish, never irritated, never resentful." To be always that way is truly a "man-sized" job, isn't it?

BUT THIS IS HOW IT WORKS: You appreciate and expect, even demand at times, plenty of food, clothing, shelter, a safe place to work at congenial employment, an education for your children, and the opportunity for healthful recreation. Isn't that about what you desire for yourself? Then if you are really a Christian according to this lofty, far-reaching standard, you will not be selfishly irritated nor resentful if your neighbor desires the same blessings, but you will do all in your power to see that he gets them, too. And, incidentally, it matters not whether that neighbor be of your color or not; whether he be just across the back fence, or in some other national group across the sea. Let us quote further: "Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hope-

ful, always patient." How do you measure up to these high standards in your thinking about others? Each must answer for himself. How do you love yourself?

But still some one will insist, "How can these things be?" Again may we take an illustration from modern science. Dr. George W. Crile, of Cleveland, Ohio, has recently announced that man has in the protoplasm of his body cells, which in themselves are infinitely diminutive "solar systems," small "hot points" or "radiogens." These radiogens are literally little suns that shine in the protoplasm with temperatures of from 3,000 to 6,000 degrees centigrade. Dr. Crile goes on to say that these little suns are made in the image and likeness of the great solar star that gives us our light, heat, and radiant energy, and makes our form of life possible on this earth. These radiogens or miniature suns are found in all protoplasm whether in man, animals, or plants. The radiation from these little hot points keeps the normal life temperature up in any and all organisms and the degree of this thermoelectric radiation determines directly the degree of total well-being in the organism.

SO IT IS in the spiritual life of man. There is a love center located near the heart in every human being, which is made in the image and likeness of the great universal love center that, always the same under all circumstances, sends its rain upon the just and the unjust and gives its sunshine with divine impersonality. Therefore we must develop the power of love by working in the realm of thought through this love center; and as we practice the presence of this great impersonal love day by day, we shall gradually discover that we can really love our neighbor as ourself. Love is the greatest moving power in the universe, and we need to learn to release more of it through our mind and heart each day as we enter this new power age.

The blessing of Jehovah, it maketh rich.—PROVERBS

Life's Paean

By ALVA ROMANES

In the cradle of things were unsheathed my wings
When the æons were yet unwrought;
For the years were unborn in that primal morn
When I woke from the Guiding Thought.
Then I winged from my home to the depths of the void;
Through the chartless abyss I unfettered my flight;
And the waste of its nothingness I destroyed,
As I blazed me a path to the rim of the night.

Through world upon world my designs unfurled,
Ere the skies knew the morning star;
And through ages untold did my labor unfold,
Ere I fashioned the worlds that are.
Then with ion and atom I laid the foundation,
And built in the heavens a temple to God,
And the suns sang His praise in that hour of creation,
And the planets and moons spread His glory abroad.

Lift your eyes to the Plan, O my hope that is man!
For, behold, now my task is yours!
And the part that was mine in the scheme divine
Is your trust while the world endures.
O'er the outermost sphere on the margins of space,
Through the limitless empire that is your soul,
For today and eternity take now your place:
Walk with God as His son and His heir to the whole.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JULY 2, 1933.

Unity Subject—*Victory through* I AM

International Subject—*Joshua.*—Josh. 1:1-9; 23:1, 2, 14.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant com-

manded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee withersoever thou goest.

1. And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years;

2. That Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years:

14. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof.

GOLDEN TEXT—*Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest.*—Josh. 1:9.

SILENT PRAYER—*Through Christ I now claim the courageous perseverance of Spirit by which I bring my good into expression.*

Moses represents the evolutionary force of new ideas that have grown in the subconsciousness until they have lifted man's true spiritual thought (Children of Israel) out of the depths of sense (Egyptian) bondage, into a higher life expression. As the authoritative side of the divine law, Moses leads our true thoughts safely through the wilderness of our untried and undisciplined mind to the border of Canaan. Then he gives up his leadership to Joshua.

Joshua means "Jah is savior, Jehovah is salvation." In certain states of mind in man the I AM acquires greatly increased power. This power has its founda-

tion in spiritual understanding. Moses, who has been called the meekest of men, could notwithstanding that meekness not enter into the Promised Land because at the time of his one lapse from habitual meekness he fell into the pride of personal arrogance. This state of mind is one of the most negative, from the viewpoint of Spirit, that can overtake man. Joshua did not show this negative trait. The leadership of Moses was given to Joshua also because the latter had been under instruction through many years and had acquired a proficiency that enabled him to perform his work with dispatch. When Joshua took command he notified the Children of Israel that they would pass over into the Promised Land in three days. Such promptness of action in a leader of men is the result of confidence and power, and these qualities inspire confidence in those for whom he acts. When we know the law of spiritual demonstration and have the courage to act, we are Joshua. This mental state saves the whole mind from its mistakes and brings it to a consciousness of its natural inheritance in Being. It is by the power of our I AM (Joshua) or indwelling Christ that we lay hold of the salvation of our whole being—spirit, soul, and body. To hesitate and be full of fear lest we choose the wrong path is to fail. When we have learned to listen to our indwelling guide, we are to go forward. Religious convictions are not castles in the air, but the solid ground under our feet. They are to be acted upon, and we are accountable to the source whence they come for the way in which we employ them.

The 3d and 4th verses of the lesson bespeak the completeness of the redemption that is ours through Christ. "From the wilderness [the multitudes of confused and undisciplined thoughts], and this Lebanon [snowy whiteness, purity of mind], even unto the great river, the river Euphrates [the whole nervous system in man], all the land of the Hittites [the seemingly baser and more material phase of consciousness], and unto the great sea toward the going down of the sun,

shall be your border." "Every place that the sole of your foot shall tread upon, to you have I given it" means that every victory that an individual wins by denial of the lesser self and by positive affirmation of oneness with the one Power and one Presence—the good omnipotent—will be demonstrated to him. "All the ends of the earth" (the very outermost aspects of the physical organism) will see the salvation of God.

Courage is more contagious than fear, and can be made to supplant fear. Courage can be imparted to every part of the consciousness through use of the word. We often find ourselves quaking with fear and trembling inwardly, without knowing why. The cause of this condition is subconscious fear, or an acquired fear that through long indulgence has become instinctive timidity. The "fearful" experiences through which we have passed have left their record upon the sensitive plate of the mind, and they are reacting on our nerves in spite of the consciousness that there is really nothing whatever to fear. Nearly every one must have help to overcome this inner turmoil.

Nothing else gives such courage and strength as the realization that the great God of the universe is a spiritual presence that is constantly striving to impart to man all its powers. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." This is a treatment for prosperity, and it will bring success to any one who applies it in thought and word. Especially is it needed now, when men everywhere are indulging in the negative phase of meditation, called worry, over their financial affairs; when they are wondering what they shall do next in order to keep their families together and their homes intact. "Look unto me, and be ye saved" is the instruction that, if followed, will bring every one to a safe harbor from the storm of depression and

want that has swept over the world the last few years.

"Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." This promise is to those who believe in the living God as an ever-present Father helping His children in every one of their undertakings. Realization of this will make stout the heart and the purpose of the weakest person and will nerve him to accomplish whatever he sets out to do. Whoever wills to try this and makes a faithful, steadfast effort to do so may prove it to his own satisfaction.

QUESTIONS

1. What do Moses and Joshua, respectively, represent?
2. Why was Moses' leadership given to Joshua?
3. What state of mind is typified by Joshua? What does this state of mind do for us?
4. Explain the 3d and 4th verses of today's lesson.
5. Why are we fearful? How can we become courageous?
6. Give the prosperity treatment contained in this lesson.
7. To whom is the promise in the 9th verse made?

LESSON 2, JULY 9, 1933.

Unity Subject—*The Fruit of Spiritual Faith and Enthusiasm*

International Subject—*Caleb.*—Josh. 14:6-14.

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Celeb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance.

14. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel.

GOLDEN TEXT—*Blessed is the man that maketh Jehovah his trust.*—Psalms 40:4.

SILENT PRAYER—*Through my faith in infinite wisdom and power I am endowed with courage to go forward and to make my own occasions.*

When Moses sent twelve of the princes of Israel on a trip to the land of Canaan to spy out the land, he said to them: "Get you up this way by the South, and go up into the hill-country: and see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Acting under these explicit instructions, the twelve men, all of whom were

chiefs in their tribes and supposedly men of mature judgment, went out. All had the same opportunity to carry out the orders of Moses. They were to see for themselves, not return with hearsay information.

Judged by the reports made by them on their return, the group of twelve did not all see the same land. Eleven of them brought back alarming stories of a strong land, and of great fortified cities peopled by men of great stature who were stronger than the Children of Israel. Caleb was in the minority, but that fact did not overawe him. In the face of the exaggerations of the other princes, his advice rang true: "Let us go up at once, and possess it; for we are well able to overcome it." Caleb voiced the eternal truth of self-confidence and faith, which great men in all ages have stood for.

The Roman poet Vergil said, "They can because they think they can," while Emerson gave it as his opinion that "courage is equality to the problem, in affairs, in science, in trade, in council, or in action; consists in the conviction that the agents with whom you contend are not superior in strength of resources or spirit to you." All men have God as their great resource; therefore, granted equal practice of the principle, all are under the same responsibility to show courage.

The name Caleb means "bold, impetuous, fearless, dog." These terms are characteristic of those who have developed a certain measure of faith. Peter, the disciple of Jesus, is an example of faith. Caleb stood fast in the faith, in that he would not allow himself to be discouraged because of the "giants" in the land of Canaan, but insisted on following Jehovah, the God of Israel, and acting in His strength.

The dog suggests the utmost degree of faithfulness and loyalty. Caleb, the faithful, the impetuous, represents enthusiasm as well as faith. You must make yourself enthusiastic before you will accomplish much. Merely saying "I AM," without attaching to the af-

firmation the qualities that it is desired to bring out, gains little that is worth while for any one. All the powers of one's being are to be concentrated in the I AM.

Through spiritual faith and enthusiasm (Caleb), the I AM (Joshua) is ready and willing to enter the inner consciousness and possess the soul forces (the people of the land). Faith and enthusiasm not only give one courage to cross the flood of mortal thought (Jordan, in this instance) and in the power of the Lord to overthrow the external or reflected state of consciousness that Jericho represents; they also arouse in one the desire to undertake the overcoming of phases of materialistic thought that seem to be the most difficult of all to meet and adjust. Caleb asked to be given the hill country where lived the Anakim, whose cities were "great and fortified." He said, "It may be that Jehovah will be with me, and that I shall drive them out, as Jehovah spake." The state of mind represented by Caleb is fully aware that all power to overcome is in Jehovah, the I AM, or indwelling Christ; the Caleb consciousness is filled with the desire and determination to go ahead in the assurance of faith.

Joshua therefore blessed Caleb, and gave him Hebron for an inheritance. "Now the name of Hebron beforetime was Kiriath-arba." Hebron signifies the seat of conscious thought, and is situated in the front brain. As Kiriath-arba (city of Arba), its name before it passed into the possession of the Israelites, it signifies a group of strongly fortified thoughts belonging to the reasoning of the sense mind in man. This phase of reasoning attributes strength, power, and reality to the outer world, instead of knowing that all power and reality exist in Spirit or in the unformed ideas of the one Mind. The meaning of Anakim is "giants." The Anakim were descended from Anak, which means "long-necked; giant," and signifies the belief that the intellect functioning in material thought, or carnal mind, is the seat of power and the source of

Truth. This belief assumes large proportions in the mind of individuals who have not been awakened spiritually. It arouses intellectual reasonings against Truth, reasonings that can be overcome only by an unwavering faith in the true God (Spirit) and a thorough understanding that the things which appear have of themselves no sustaining power but are expressions of man's inner thoughts and words.

As a city of Israel, Hebron signifies an association of ideas; in other words, concentration. It signifies also spiritual brotherhood (the name means "alliance; conjunction; friendship; company; league; a community").

Great courage, faith, enthusiasm, and determination (Caleb) are necessary to our establishing spiritual understanding and trust in God in our outer realms of thought, which for a long time have been under materialistic beliefs. Hence we must awaken our Caleb state of consciousness, that we may go up and overcome the giants of mortal reasonings, who do much toward hindering us from reaping the blessings of conscious oneness with the Divine—the source of all life, understanding, and good.

QUESTIONS

1. What does Caleb signify?
2. What do spiritual faith and enthusiasm enable us to do?
3. Of what is our Caleb consciousness fully aware?
4. What does Hebron signify as Kiriath-arba?
5. What is necessary to the establishing of spiritual understanding and trust in God in the outer realms of thought?

LESSON 3, JULY 16, 1933.

Unity Subject—*Judgment Founded on Faith*

International Subject—*Deborah.*—Judg. 4:4-10, 13-15; 5:1-3.

4. Now Deborah, a prophetess, the wife of Lappidoth,

she judged Israel at that time.

5. And she dwelt under the palm-tree of Deborah be tween Ramah and Beth-el in the hill-country of Ephraim and the children of Israel came up to her for judgment

6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Je hovah, the God of Israel, commanded, *saying*, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7. And I will draw unto thee, to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15. And Jehovah discomfited Sisera, and all his chariots and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

1. Then sang Deborah and Barak the son of Abinoam on that day, saying,

2. For that the leaders took the lead in Israel,
   For that the people offered themselves willingly,
   Bless ye Jehovah.

3. Hear, O ye kings; give ear, O ye princes;
   I, *even* I, will sing unto Jehovah;
   I will sing praise to Jehovah, the God of Israel.

GOLDEN TEXT—

God is our refuge and strength,
A very present help in trouble.
—Psalms 46:1.

SILENT PRAYER—*With great resolves of heart and great heart searchings, I rest the full strength of my faith in God.*

Spiritual overcoming is a subject that has been familiar to the great men and women of all ages; in fact it is such men and women who have made this subject known to the race. The savage who worships in fear and trembling, cringing before the roar of the tempest or the crash of nature's mighty forces, knows not how to deal with what confronts him. The God-enlightened man turns his thought to his source, the infinite Spirit, and rests serene, an untouchable center of calm in the midst of the tempest. More, he stills the tempest that rages round him, by exercising his God-given dominion to bring order out of disorder.

Our lesson today is one in spiritual overcoming, and those who faithfully follow the principle outlined in it gain power to solve successfully the problems that confront them.

To strengthen our faith by uniting it consciously with spiritual Truth, we must call the faculties of will and of discrimination to our aid. These faculties are represented in this lesson by Barak and Deborah, respectively.

Deborah means "a bee," and bees are noted for a keener perception than is known to the five-sense man. When this faculty of keen perception functions in its own right (under its own palm tree), in connection with wisdom (Lappidoth), marvelous results are attained.

Barak means "lightning," which may be said to typify the fiery force of executive ability shown by the active will. Lacking the power of discriminating judgment, executive ability does not go far nor achieve much of value. "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will

not go." The first secret of success is to capture the right state of mind in which to face a situation.

Deborah, the leader in Israel, reminded Barak of the potent factors in his task. First, that task was God-given. "Hath not Jehovah, the God of Israel, commanded, *saying*, Go and draw unto mount Tabor?" Mountains, in symbolical terms, always represent thoughts of a lofty nature. Strong will power, to be effective, must be based on lofty ideals.

Secondly, active will power must be accompanied by strong faith in the power of true judgment. "I will draw unto thee . . . Sisera, . . . and I will deliver him into thy hand." Such a feat looked humanly impossible, but Deborah showed no indecision, no doubt of her own powers. Faith steps out upon the invisible but solid ground of divine substance, and there stands unmoved until victory is sure.

When we face a problem the first step is to consult our inner source of guidance. We should affirm that our intuitional faculty is functioning in perfect unison with infinite wisdom. *"Divine wisdom enlightens me, and I know just what to do"* is a good affirmation to make at such times. Keeping this thought in mind and holding oneself in a receptive state towards the Infinite insures absolutely the right outcome.

When the solution of a problem comes to us intuitively, we usually feel sure of our ability to apply it successfully. As the working out of the problem progresses, new aspects may develop. Unless we remain in conscious contact with wise discrimination, we can have no assurance of complete success.

Sisera means "fermenting, boiling." Metaphysically the word represents the great aggressiveness, passion, inner unrest, and lack of poise and self-dominion that exist in the life forces of man while they are under the domination of sense thought. Sisera is really the executive power of the elemental discernment that is found in the race thought. This discernment is not subject to spiritual thought, but is centered in the

sense mind. It requires the executive quality of active will (Barak) united with the spiritual sense of discrimination (Deborah), reinforced by conscious strength and ordered thought (ten thousand men of Naphtali and Zebulun), to free the mind from bondage to the race thought. Accepted standards of judgment of the race occupy a strongly fortified position in the subconsciousness of every one until they are supplanted by the spiritual standard of Truth. Hazor is symbolical of this entrenched state of sense thought in the subconscious mind.

The longing to know the truth of our own nature and of life calls forth our real discernment. At the same time the unrest and aggressiveness of the intellect and of the undisciplined emotions are drawn forth to meet our new-found spiritual insight. We know that battle between these two must be joined; but the soul (represented by Jael) knows that its allegiance must be given wholly to the higher thoughts of the divine self (the Israelites), and it is through this soul quality of loyalty to Truth that the false sense of passion and unrest shall be done away with. When our mind is open to the intuition of Spirit, our judgment becomes clear, and we need no other direction or instruction in the path of right action.

The training of the will has been said to be the chief purpose of human life. Keen perception sees that no true spiritual overcoming can be attained without the coöperation of the disciplined will. "The leaders took the lead in Israel," sang Deborah; "for that the people offered themselves willingly." The will leads in all true self-expression. The leader who is not afraid to go forward commands the unquestioning allegiance of his followers. The man who is sure of himself because he has listened to the voice of God within his own soul and has gained unshakable conviction from it can bring victory out of what looks like overwhelming odds.

The last words of the Book of Judges apply in a

very special sense to the victory of our higher self through the exercise of discriminating judgment.

"And the children of Israel . . . went out from thence every man to his inheritance. In those days there was no king in Israel: every man did that which was right in his own eyes."

In the decision of conduct no higher authority than our divinely enlightened higher mind is needed. We can go forward courageously, reinforced by the mighty power of Divine Mind imparting its wisdom to our receptive hearts. We know that under its guidance we shall know what is the right thing to do.

QUESTIONS

1. How does one exercise spiritual power in overcoming?
2. Explain the meaning of Deborah; of Lappidoth.
3. What does Barak typify?
4. What is the first secret of success?
5. How does reliance on the inner guidance of Spirit affect one's faculty of judgment?

LESSON 4, JULY 23, 1933.

Unity Subject—*Condemnation Not an Aid to Salvation.*

International Subject—*Isaiah Denounces Drunkenness and Other Sins.*—Isa. 5:8-12, 18-24.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

9. In mine ears *saith* Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work

of Jehovah, neither have they considered the operation of his hands.

18. Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope;

19. That say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23. That justify the wicked for a bribe, and take away the righteousness of the righteous from him!

24. Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*I do not condemn anybody or anything; the Christ in me seeks always to lift up, to renew, to encourage, and to heal.*

The prophets of the Old Testament reflected the gloom that enveloped the Israelites when they ceased to follow divine guidance; Isaiah gives a pessimistic trend to his songs for the evident purpose of calling the people back to righteousness. All that he recites occurs in the experiences of those who disobey the law, but it is doubtful if crying "Woe, woe!" is the best remedy.

When a man reaches a certain point in error he becomes submerged in evil, mentally and morally, and railing at him is useless. Every sinner knows that he has transgressed some law and that his transgression

has brought suffering upon him; but he may not be able to tell the nature of that law, or in what respect he has failed to keep it.

Sinners do not need scolding or reviling. Every word and every thought of condemnation but adds to the sinner's burden. A scolding mother makes disobedient children. Thoughts act and react upon one another according to fixed laws. States of consciousness envelop those who have made them, as a fog envelops a city. It would do no good to go up and down the streets of London on a foggy day and shout, "Woe unto you, men of London! you are in a fog. The anger of the Lord is kindled against you!"

Jesus Christ fulfilled every jot of the law of love by refraining from all condemnation of sin except the sins of hypocrisy and materialism. The Pharisees incurred His condemnation because they pretended to a righteousness that they did not feel in their hearts, and set themselves up as the religious leaders of the people. The Sadducees also aspired to lead the people, although their beliefs were materialistic to such a degree that they denied the immortality of the soul. That any class of people that is without active faith in God should nevertheless undertake to teach faith to others is an anomaly to which Jesus called attention more than once. Pretense, insincerity, and lack of faith alone called forth the condemnation of the Master.

Those who are in darkness need light. Ignorance disappears when understanding is quickened. Understanding displaces ignorance as light displaces darkness. Darkness, ignorance, and sin are not real and should never be thought of as holding any power to limit or control men. When we think about sin and ignorance as powerful and real, we intensify their darkness—and "how great is the darkness!"

God is not angry with the wicked every day, as the Old Testament prophets proclaim. Their words were tinctured with the old Jewish thought "An eye for an eye, and a tooth for a tooth." Jesus had a bet-

ter understanding of God, and He, the greatest of all prophets, proclaimed: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect, as your heavenly Father is perfect."

Today's lesson shows that those who are trying to get wealth through selfish practices will receive a short yield from their efforts. This is brought out by the statement that "ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah." The bath was a measure of wine containing about eight gallons. The homer was a dry measure, about ten times larger than the ephah. One bath would be a very small yield for ten acres, but one ephah would be a crop equal to only one tenth of the seed planted. Selfish thoughts blind man to the truth that God has provided enough substance to supply all men bountifully. When a man does not perceive this he is moved to selfish thoughts and acts through fear of lack. Fear of lack is due to insufficient faith in God. Thus fear of lack causes one man to deprive other men of their belongings in order that he may have enough for himself. This violation of the law of abundance brings into that man's affairs the dwarfing effect of the fear of lack.

When we try to hoard things on the earthly plane we produce a limitation of spiritual things in our consciousness. What things soever we shall "bind on earth shall be bound in heaven;" and what things soever we shall "loose on earth shall be loosed in heaven." That is, our thinking about material things reacts upon our spiritual consciousness, and if we limit material things in our thoughts, we limit our concept of the great universal abundance. This shuts us off from the free-flowing, universal supply that naturally would come

to us in abundance otherwise. Selfish people may for a time seem to prosper, but their wealth is either swept away from them or it becomes to them an incubus that by its very weight destroys their vitality and their happiness. The biographies of men who have been selfish bear this out. Not all rich men are selfish, however, neither are the rich by any means the only selfish people. Countless millions of men and women who are selfish are poor, and their poverty can in many instances be traced to their selfishness. Praise, thanksgiving, and loving coöperation destroy the fear thought and cause the law to bring health, happiness, and prosperity.

QUESTIONS

1. Is condemnation the best remedy for sin? What does every word of condemnation do?

2. What do those in darkness need? What effect has our thinking of sin and ignorance as powerful and real?

3. What moves man to selfish thoughts? To what is fear of lack due?

4. When we try to hoard things on the earthly plane, what do we produce? Explain why this is the case.

5. What destroys fear thoughts, and causes the law to bring health, happiness, and prosperity to those who obey it?

LESSON 5, JULY 30, 1933.

Unity Subject—*The Light of Truth Triumphs*

International Subject—*Gideon.*—Judges 7:4-7, 16-21.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lappeth, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

16. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put *them* to flight.

GOLDEN TEXT—

Jehovah is the strength of my life;
Of whom shall I be afraid?
—Psalms 27:1.

SILENT PRAYER—*Steadfastly facing the light of Truth, I lose sight of all that might otherwise obscure my understanding of God's boundless power.*

In all times of distress and crisis when vision and clear thinking seem obscured, the people need a leader to guide them into the path of victory. Such a leader was Gideon.

At the time of the action portrayed in today's lesson, the Children of Israel had so lost their consciousness of the one true God that they were worshiping Baal, or materiality. Gideon gained for himself the name of Jerubbaal, meaning "contender with Baal." The name shows that he came from a family naturally opposed to the rule of materiality, or that state of man in which material ideas form the standards of life and action. Opposition to materiality found its culmination in Gideon, which means "destroyer."

Many men instinctively oppose the restrictions and the limitations that materiality impose upon them; yet, being incapable of realizing of themselves that any other standard of action is possible to them, they continue resentfully to worship Baal.

Upon awakening to the necessity of the overthrow of false standards, one may become a destroyer, a mental revolutionist. Many people today feel that they are divinely guided to overthrow present ruling standards, and they set about it in a destructive manner. The world at present is full of instances of such false leadings toward a new order, and the result has been violence, bloodshed, and oppression in more than one country.

The text of today's lesson gives the true method of the spiritually guided reformer, both as applied to oneself and to present material forces. The one who is torn between fear and strife should remember that the only thing to do is to pray. When he succeeds in opening his consciousness to the divine, he is capable of receiving true spiritual guidance (those impressions which come from the Spirit of truth within one) concerning the best method of procedure. One is then in the vicinity of Moreh (teacher), and when one is in a teachable state of mind the constructive methods

that are always characteristic of the divine are revealed; working by these methods, one is assured of victory.

Faith sometimes needs to be tested again and again before it proves strong enough for some great accomplishment. Peter (who represents faith) was tested thoroughly and prayed for by the Lord Jesus before he was ready to begin active spiritual work. Gideon realized the need of stronger faith for his great task, and he deliberately set himslf, in humility but with unwavering steadfastness, to acquire a degree of faith that should be equal to the need. Once assured of this state of mind in himself, he was ready to proceed.

The point that divinely constructive methods are always productive of victory was made unmistakably clear in Gideon's case. What he accomplished was the direct result of the power of Spirit. Only three hundred Israelites were chosen to perform the great task of defeating Midian. They carried no destructive weapons, but in the hands of each man was placed a trumpet, a pitcher, and a light within the pitcher. Following the use of these, a mighty concerted shout, "The sword of Jehovah and of Gideon," went up, much as those who marched round Jericho had shouted at the seventh round. Gideon's troop being small in numbers, and realizing to a man that their lives were at stake, threw themselves heart and soul into the shout, with a mighty uplift of thought toward Jehovah and their leader.

Those who would destroy wrong conditions today need to arm themselves with pitchers, with trumpets, and with lights. The pitchers represent whatever in consciousness contains the light of Truth; the trumpet, that which proclaims the coming triumph of Truth. Man needs but the light of Truth and the ability to proclaim it, in order to gain the victory over apparently opposing forces. Truth demonstrates itself when it is enthroned in the heart of the individual and pro-

claimed as the power by which he lives. But before this can come about he must reject that great army of thought forces which do not serve to reinforce his faith (all but the three hundred men), and must lean on Truth alone. Then walls of opposition melt away, armies of opposing forces disappear, and Truth unmistakably reigns supreme.

The disposal of Gideon's three hundred men is of interest to the Truth student. Their leader brought them, in the dead of night, to the outermost border of the enemy's camp, and arrayed them in their appointed places. There each soldier stood while he broke his pitcher, showed his light, blew the trumpet, and gave his shout. The Truth student understands that he is to encircle his entire consciousness, full of errors though it may be, with the light of true understanding, and is to proclaim that light, standing unmoved on his conviction the while, as if his very life were at stake, which indeed it is. The spiritual side of life seldom becomes evident to the one who dwells at ease, with no necessity of standing fast in the face of obstacles.

QUESTIONS

1. What does Baal symbolize? What is the meaning of Gideon?

2. What is often the case when one awakens to the falsity of material standards? Is this action justified?

3. What is the method of one who is truly guided by the voice of God?

4. What is the real power back of all true accomplishment?

5. Does Truth demonstrate itself? How is this brought about?

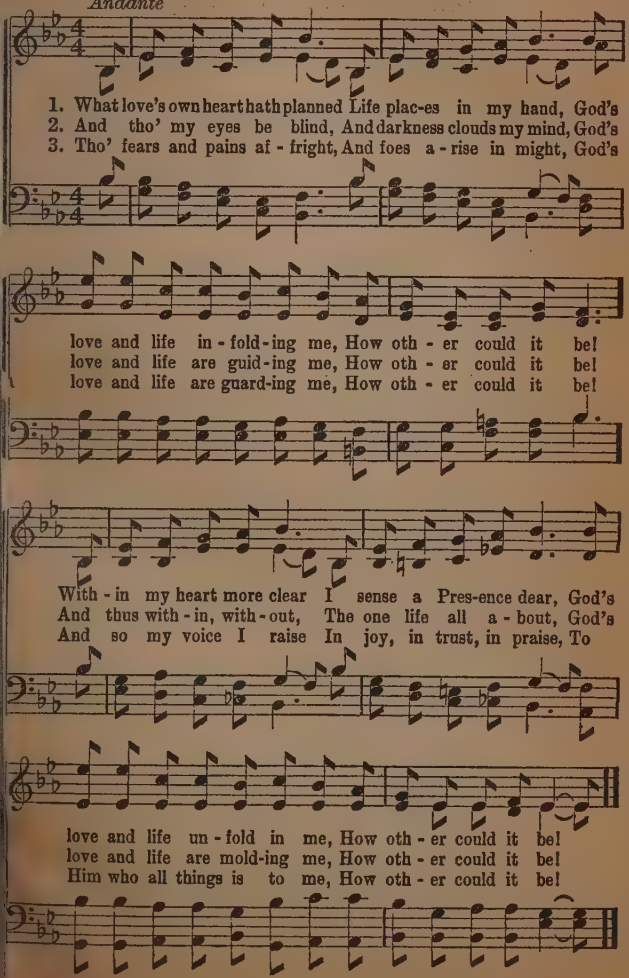
And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be *their God.*—REVELATION

HOW OTHER COULD IT BE

Words by
GEO. BLAKESLEY LITTLE

Music by
GEO. BLAKESLEY LITTLE

Andante


1. What love's own heart hath planned Life plac-es in my hand, God's
2. And tho' my eyes be blind, And darkness clouds my mind, God's
3. Tho' fears and pains af - fright, And foes a - rise in might, God's
love and life in - fold - ing me, How oth - er could it be!
love and life are guid - ing me, How oth - er could it be!
love and life are guard-ing me, How oth - er could it be!
With - in my heart more clear I sense a Pres-ence dear, God's
And thus with - in, with - out, The one life all a - bout, God's
And so my voice I raise In joy, in trust, in praise, To
love and life un - fold in me, How oth - er could it be!
love and life are mold-ing me, How oth - er could it be!
Him who all things is to me, How oth - er could it be!

A Treatment for the Eyes

"Thou shalt also decree a thing, and it shall be established."

I use my God-given power to decree what I desire.

I desire perfect eyesight.

I concentrate all the powers of my soul on decreeing and creating perfect eyesight.

I picture myself as seeing perfectly and using my eyes normally.

I never think or speak of my eyesight as failing. It is not God's will that I should lose my eyesight.

I love my eyes and praise them for being the faithful servants that they are to me.

I never condemn them or speak disparagingly of them, for if I desire them to express perfectly for me, I must love them with all my heart.

I do all in my power to protect them and save them from strain.

I am not afraid to use my eyes. I realize that only by use does a muscle or any other part of the body grow strong.

I have perfect faith that my eyes are growing stronger every day.

I thank God that He is the life of my eyes and that through Christ in me I manifest perfect eyesight now.

—Blanche Marie Peters

SILENT UNITY

Be still, and know that I am God

The radiant Christ manifests its light in and through me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

God made man by the power of His Word: "God said, Let us make man in our image, after our likeness." By virtue of his spiritual origin, and the power vested in him, man forms by his word the world in which he lives. Jehovah said to Job, "Thou shalt also decree a thing, and it shall be established unto thee."

Every word man utters energizes the ether with a creative impulse that in due season brings forth its image and likeness.

The formative power of man's thought and word is governed by the faith in himself and the vehemence with which he thinks and speaks.

Jesus expected great things of His followers because He knew what was in man. He knew that man had laid hold of the power of God, as stated in Genesis 3:22, "Behold, the man is become as one of us." Jesus recognized this when He said, "Is it not written in your law, I said, Ye are gods?"

We have not brought forth in the majesty of the sons of God because of our self-depreciation and ignorance of the creative law implanted in us. Job had the "inferiority complex" of personality. He whined:

"Behold, I am of small account; what shall I answer thee? . . .
Then Jehovah answered Job out of the whirlwind, and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me. . . .
Deck thyself now with excellency and dignity;

And array thyself with honor and majesty."

Isaiah said, "Woe unto them that decree unrighteous decrees." Our woes can be traced right back to some unrighteous decree. We have decreed a thousand things that we did not want to come to pass, but which have come to pass, and we are suffering the woeful consequences. Our woes are many because of our ignorance of our royal descent and the creative power vested in what we think and say.

Our bodies are weak or strong, according to what we have decreed for them. Every organ is functioning as we have decreed. If we have said, "My stomach is weak," the obedient life and substance has formed that kind of stomach for us. If we have declared strength and vigor for our stomach, that organ will at once begin to carry out our decree. "Say the word, and my servant shall be healed." So every organ and member of the body responds to our decree.

The vitamins of food are not to be wholly ignored, but the vitamins in thought are a thousand times more life-giving.

Man is the anointed son of God, called Christ. When we know the truth about ourselves we are freed from the bondage of the foolish decrees of personality. Do not exalt personality in your decrees for yourself. Exalt Christ by making your decrees in His name. "Christ in you, the hope of glory."

The vital energy of eternal life exists in every cell of our body. Science proclaims that its experiments with animal tissues prove that man's body would live forever if it were not for his brain. In a recent interview Dr. Carrel says that "the only

thing that keeps men from living forever is the possession of a brain and nervous system."

Metaphysicians know that the brain and nervous system are the organ of the mind, and that man dies because he is not wise in his directive power.

"And the Almighty will be thy treasure,
And precious silver unto thee"

was the prosperity proclamation of our wise old friend, Job.

A "depression" took everything he owned, even his sons and daughters. But he was not defeated. He claimed his own and it was restored to him:

"Hear, I beseech thee, and I will speak:
I will demand of thee, and declare thou unto me. . . .
And Jehovah gave Job twice as much as he had before."

HEALING THOUGHT

In the presence and power of the Christ in me, I decree the manifestation of perfect health

PROSPERITY THOUGHT

In the presence and power of the living Christ substance, I claim the riches of God

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

JUST A YEAR AGO I asked your aid. I had been in bed in a critical condition for almost twelve months, suffering from a bad appendix, stomach ulcer, and gallstones. I had had an operation performed for these ailments, after which I was very much prostrated. I then asked your prayers for my recovery, and you have helped me on my feet and kept me there. Also, I have had no more colds, have been cured of pyorrhea, and can read print without glasses, all this due to your prayers. I praise and bless you for your wonderful work.—*E. M., Los Angeles, Calif.*

HOW I WISH that I could write you just how I feel, but somehow I cannot find the words. My health is steadily improving, and I am truly stronger and better in every way. And best of all, I have the realization of God's presence, and I know that I not only am getting well but that happiness and abundance are mine, also.—*M. O., Newington, Conn.*

I TELEGRAPHED YOU on Monday night to pray with me for my grandson J——, who was very ill with

double pneumonia and an abscessed ear. He started to improve the next day—at the time I sent you the message that three doctors had given him up.

I thank you, dear Unity, for your prayers, and I am so grateful to God that He heard and answered. —*E. M., San Francisco, Calif.*

I HAVE JUST RECEIVED a letter from the mother of the baby for whom I asked your prayers. When I wrote you, the baby was having sinking spells, and they expected every breath to be her last. The parents and grandparents dreaded every telephone call (the baby being in the hospital).

That was less than two weeks ago. Now the baby is home, has gained a pound, and is doing splendidly. Praise God!—*Mrs. C. B. L., Duncan, Okla.*

I HAVE GOOD NEWS to tell you, for I am entirely healed of lung trouble. I never cough any more, after having had this trouble for over three years. Praise be to God, and to the friend who sent me my first copy of UNITY.—*Mrs. W. H. B., Middletown, Ohio.*

YOU WILL BE GLAD to know that I am well. God has been good to me. My intestinal trouble has disappeared, and my blood pressure is normal. Praise God!—*L. McC., St. Petersburg, Fla.*

I WIRED TO YOU recently for prayers for my sister, who was very sick with double pneumonia. The doctor had said that her heart was bad, and gave us very little hope of her recovery. When I left her to go to send you the message, her fever was 105. When I returned in half an hour she was slightly better, and from that time on she continued to improve and is now well. I cannot find words to express our appreciation. —*Mrs. A. H., Ironton, Ohio.*

IN NOVEMBER I wrote to you about my little daughter Laurel and her skin infection, which the doctors said was obstinate and probably would take a year to clear up.

I give thanks to God and to Unity for quick recovery. The hand is entirely healed, and she is back in school.—*W. H. F., St. Louis, Mo.*

I WANT TO THANK you for the wonderfully good work that you did for me. I telegraphed you for help, as I was suffering from rheumatism. In a very short time I was entirely well, and I have had no recurrence of the disease. I am very grateful.—*H. M., Los Angeles, Calif.*

Filled with Plenty

I WANT TO TELL Silent Unity that we opened our tea room in December 29, in spite of all discouraging advice from well-meaning friends. Moreover, we are making enough to pay all expenses, which is marvelous in so short a time. While others are surprised at our success, we know to whom the credit is due, and we appreciate very much the prayers of Silent Unity.—*W. S. C., Morenci, Mich.*

WE WANT YOU to know that after asking your prayers to help us sell our place, we disposed of it and bought another one that we all just love. We want to express our sincere thanks.—*Mr. and Mrs. J. W. H., Topeka, Kans.*

SOME TIME AGO I wrote to you for your prayers that I might get work and be able to support my children. I want to thank you; I have a position. First I was employed temporarily, but now my employer tells me that he is going to keep me permanently. I am very grateful, and you may discontinue your prayers.—*E. R., Norfolk, Va.*

LAST SPRING I WROTE to you that I was opening up my own real estate office, and asked your coöperation. The encouragement that I received from most people was exceedingly meager.

It is now eight months since I started the new

business, and I want to report that I have had a most prosperous and wonderful year. Every deal has been consummated with harmony and pleasantness, and I have had happiness in the appreciation of satisfied clients. I am deeply grateful for your help.—*L. G., Seattle, Wash.*

He Shall Have Abundance

PLEASE SEND ME another prosperity bank. Life is always sweeter and more worth while when one is using the prosperity bank drill. Our affairs are gradually working into shape, and I know that it is because of your help and our application of Principle. Our Father's work is instant, complete, and sustained. I am very grateful.—*H. P. L., Bellevue, Wash.*

I RECEIVED MY prosperity bank the latter part of January. Everything has grown better since that time. It would take too long to tell you all the good that has come into my life since I started the bank drill, but I thank you for your prayers. My contact with you has meant a finer, fuller life for me, and you have been my help through the past seven years. I am inclosing a love offering, with my gratitude.—*Mrs. H. A. P., Longview, Tex.*

I THANK YOU and the Father for the prosperity that our family has enjoyed since the beginning of my prosperity bank drill. My father has had work, and I have continued working and have been perfectly well and happy, for which I am very thankful.—*P. M. R., Portland, Oreg.*

I HAVE GAINED the greatest possible benefit from the prosperity bank drill, which I have been using for over a year. Ever since I began the drill there has been growing in me a feeling of assurance, a firm foundation. It is very real. My whole attitude and outlook has changed, and I realize and understand Truth as I never did before. Your teachings have brought

joy and inspiration to me in abundance. May God bless you in your work as He has blessed me.—*S. B. D., Portland, Maine.*

What Hath God Wrought

I WANT TO TELL YOU how very much I enjoy your organ programs each morning from 7 to 8 o'clock. I enjoy your readings, also, and find them very helpful. —*Mrs. G. S., Rocky River, Ohio.*

THE PROSPERITY BANK PLAN is a splendid way of giving. It makes giving possible when otherwise, at times, it would not seem possible to do so. I am very glad and grateful that you have taught me how to give. —*E. M., Bridgeport, Conn.*

WE WISH TO THANK you very much for the wonderful and inspiring programs that Unity is giving us through WOQ. We feel very thankful that we have the opportunity to hear your programs. May God bless you and your good work.—*Mrs. O. K., Kansas City, Kans.*

My Help Cometh from Jehovah

I RECEIVED NINE Unity books as Christmas gifts. They are all very interesting, particularly *Christian Healing*, by Charles Fillmore, and *Heal Thyself*, by Ruthanna Schenck.—*M. M., Cincinnati, Ohio.*

I MUST TELL YOU how much I enjoy your literature. It is wonderfully uplifting, and many times when I have needed spiritual help I have found it in *Weekly Unity* or *Unity Daily Word*. I often lend my friends the magazines. I know that you are blessed in carrying on this great work, and I can never be grateful enough for all that Unity has done for me.—*C. D., Randfontein, Transvaal, South Africa.*

UNITY LITERATURE is next to my Bible in value; I read and read it again, and pass it on wherever I

can. It has given me a different understanding of God's word, and a new lease on life. I have been healed by the Father—I spent over two years in bed and was given up by the doctors. The past year, however, I have been well, and have been doing all my own work. I praise and thank Him continually.—*D. P. F., St. Petersburg, Fla.*

Free from Cares

I HAVE BEEN CURED of the tobacco habit, for which I thank God and Unity. I have been a constant user of tobacco for twenty-four years. I am very grateful for this healing.—*S. L., Boston, Mass.*

THOUGH I HAVE BEEN a church member since I was a very young girl, I have never before known such joy and freedom as since I began reading UNITY and *Unity Daily Word.* I have been able to solve many problems with your help.—*M. G. S., Oakland, Calif.*

He Is My Refuge

DURING THE PAST few months I have read a great deal of Unity literature, and how I have been strengthened! It seems to me that I could hardly exist without *Weekly Unity,* for it and my prosperity bank are constant reminders of God's unfailing love and the wonders that may be accomplished through acceptance of it. The most helpful thing that I have learned through my study of Truth is that every person is created in the image of God, and that it is a privilege to look for, and love, the good in every one. I have also been greatly helped in a financial way, and I realize that that, too, must come through the readjustment of one's life and the faith to accept God's riches.—*F. F., Troy, Ohio.*

YOU CANNOT ESTIMATE my joy and gratitude in writing you this letter to inform you that, with the wonderful help of your prayers, I was successful in my

examination as a teacher of third-year pupils. I thank you for your help. It proves that God answers prayer. I am very grateful.—*B. L., Tobago, B. W. I.*

His Truth Is a Shield

I MUST TELL YOU how wonderfully we were protected through the recent earthquake. All around us people lost all their belongings, but while the windows in our shop were broken, not a thing inside was disarranged. Every one marveled at the way we escaped. I thank God for our protection, and I thank you for your prayers.—*Mrs. J. W. L., Los Angeles, Calif.*

I AM VERY THANKFUL to God and to Silent Unity. My affairs are much better and worry has left me. I really feel that I am protected in every way. God bless you!—*B. D., San Francisco, Calif.*

Father, I Thank Thee

WORDS ARE INADEQUATE to express the many benefits and rich blessings that I have received since learning Truth teachings. Things, people, and conditions have taken on a new aspect, every day is a revelation to me. No longer do I find work irksome or monotonous. I am very happy to have the opportunity of playing my rôle in life, and as I use my God-given intelligence and energy, more power, new ideas, and greater prosperity come to me in unlimited measure. I simply claim and appropriate my birthright of good, and the manifestations follow.—*Mrs. G. L. D., Dansville, N. Y.*

UNITY IS such a great and beautiful blessing to us that I can never express the gratitude I feel for it. It has changed the thinking of my own family, and is spreading its influence among my relatives and friends. My mother, for whom I asked help some months ago, is a different woman in spirit and body. Bitterness beyond measure and a sick body had made

her life unbearable. Today she is a tower of strength and inspiration to her children. We know that Christ Jesus is our comfort and strength and provides for all our needs.—*Mrs. A. R. M., Houston, Tex.*

Give Unto the Lord

I FEEL MUCH closer to God since the first of the year when I began tithing. I know that God promises that we shall have enough for all our needs, and I am certain that nothing is more sure.—*Mrs. E. A. S., Seattle, Wash.*

INCLOSED YOU WILL find my tithe. I have always been a believer in tithing, and we have been so marvelously led and cared for during the past few years that my husband has also consented to begin to tithe. God's blessing on Unity School!—*Mrs. H. C., Dabob, Wash.*

IT IS A REAL JOY to be able always to send in my tithe. You have always done so much for me and for my dear family. I love to contribute my tithe. May it keep flowing in and onward forever in greater abundance for your wonderful work.—*C. B., Duluth, Minn.*

Study to be Quiet

THANK YOU for your prayers for my son R——, who is away at college. He passed his test in English, and when he was home over the week-end, I could see a wonderful change in him, and I know that it is because of your prayers. Thank you and God bless you! —*Mrs. P. J. W., Orlando, Fla.*

THANK YOU for your prayers and help in my school work. I have made higher grades this past six months than in all the years I have been in high school. I thank you again and again for your prayers.—*J. K., Hannibal, Mo.*

I WANT TO THANK YOU for the help you have given me. I passed all five of my final examinations and I graduate tonight.—*H. C. M., St. Louis, Mo.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have told you before of my talents, for which I can find no avenue of expression. I try and try, but the harder I try the less progress I seem to make. Can you help me? I have tried tithing, but the expected return does not come. What is the matter?—*Extract from a letter answered by Silent Unity.*

You have enumerated your abilities and gifts of expression, with which the Father has so beautifully blessed you, and we know there is rich fertility and power in your soul, else you would not have been given stewardship of these talents. However, they are expressions of personal effort, the accomplishment of personal ego, in a sense, and are inadequate to meet the need when one is called to higher unfoldment. When one puts on divine sonship one learns to live from the celestial light and wisdom of heaven, from divine intuition, and the Father works direct through one to bless one's life expression. It is no longer "I" and "my talents," but God who is recognized as working through man, to will, to do, and to express the eternal purpose of being.

When man surrenders his personal grip, his striving, his personal reasoning, and the like, and opens himself wholly to the guidance of divine intuition, to the vitality of the Father indwelling, he will no longer need to be anxious or fearful; for the work is God's, and what is needed God will provide. Then his gifts of expression can truly bless him; for the divine intuition of the Father will work through them and use them as a medium through which His glory shall come

to bless and fulfill the glory of heaven and the perfection of the man.

The Holy Spirit presence, which has attended you through the ages of your unfoldment, is calling you to take a higher step, to emerge from the life of the personal ego and the powers of the soul that you have built around you as talent, and to let yourself flow into the realm of Spirit, the realm in which the divinity lives and becomes the self of you. Become as a little child, and let your ability and personal knowledge and reason be as nothing, that the exquisite fulfillment and harmonious adjustment of Spirit may be revealed in your daily living. If you have the courage, the faith, the strength to make this surrender of all you have counted as essential and necessary to your successful living, then verily the gates of heaven will be opened, and gentle assurance of heavenly hosts will attend you and guide you in all life's ways.

A true disciple does not bargain with God. One who walks in fellowship with Him gives to His purpose out of a joyful heart of love and gratitude, and not for the purpose of getting something in return. The person who tithes for the purpose of being enriched thereby always meets with disappointment. Tithing is something more than giving money; for unless one gives also of one's love and gratitude and appreciation, one's gift will not carry the heavenly power that should return to one again in blessing. A faithful tithe comes from out the full heart, and any other way of giving cannot be a tithe to God.

If you have the courage to surrender all! If only you dare to give yourself to Spirit!

You say I am trying to deal with effects instead of principles, and that I must renew my consciousness with the Christ life and the divine causes, and then my body and affairs will become harmonious. Please explain more fully.—*Extract from a letter answered by Silent Unity.*

If you will dwell in thought on your divine Source, that divinity within you which gives form and outer

being, that divine power back of all that exists as you and brings it forth into expression, you will begin to understand what we mean when we say that you should seek to identify your thought with "principles," and not effects. Effects, or that which is expressed and manifested, are results of the way in which you have used, or failed to use or identified yourself with divine causes. Your body and outer life and affairs are the result of inner contacts. God the Father is the divine cause of you, and all that exists in your world, and as you seek Him and His love in yourself, you will be finding the Source from which healing and newness of life come forth.

You should not seek to express your personal self in prayer. Prayer is for the purpose of letting God express Himself. When you pray, let your own self and your own needs and desires become of secondary importance, so that God may fill you with Himself. Then the divine cause, the divine Principle, will be liberated and become the self in you, in whom you will find no limitation.

"I live, yet not I, but Christ liveth in me" is the supreme utterance in prayer.

Kindly send me literature concerning the subject of "vibration." How do you distinguish between "vibration" and "radiation?"—*Extract from a letter answered by Silent Unity.*

We do not have any literature that takes up the subject of vibration. The Spirit, the divine Son-of-God man, does not vibrate: He *radiates*. There is a center of light, a chalice of ageless wisdom, within the being of man, from which flow out rays of living warmth and power to give life and form to the physical, sense expressions of objects. The physical aspect of life and form do vibrate with the rhythm of life, and objects feel an affinity with other objects of the same rhythm. Creation is formed into physical visibility by this attraction, by the "motion" or activity of the substance

of life. Material forms and objects quiver with receptivity and "feeling" in response to the sublime radiation of inner being. The eternal livingness that is the reality of man continually rays forth from the divine center, the nucleus around which the being of man is built, the point of oneness with the divinity in the Father-Mother. The spiritual man, the eternal one, shines out in living rays of radiant light, as the sun radiates and pours its being into earth at dawning; the physical earth man quivers with emotion and feeling and receptivity in response to forces and powers around him, as the tree trembles and sways in the playful hands of the wind. When man makes contact and is unified with his divine identity, and transmutes the outer self into the likeness of the inner self and source from which he took being, then—no longer a quivering mass of mere form to be acted on by powers and conditions around him—he will radiate through the very tips of his fingers in warmth of feeling and blessing to the ends of the earth; for man will be the master supreme, the radiant one who gives out from himself out of his own fullness.

There are fine points of discrimination which each one must understand for himself through much self-analysis and inward searching in the forces, powers, and substances of being. One is quickened to the presence of the inner radiation from which he took form when he learns the secret of real silence. He learns to still the outer man born of earthly parentage, so that even the heart beat and the throb of earth life, and the "drinking in" breath of the physical form, is surrendered to the inner presence. In the moment of supreme surrender you will feel an inner quickening: the radiation from the Source of being.

Father of all good, may this food symbolize to us Thy infilling, overshadowing, and abiding substance, which we accept, praise, and enjoy in Thy name.

—SELECTED

THE PURPOSE OF UNITY

THE UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Claim Your Freedom

Do you feel that you are limited, that you are bound and hampered by conditions? Circumstances can have no power over you except such power as you allow them. Why not free yourself from all limiting belief, and claim the dominion that was given you in the beginning.

Jesus Christ came to show mankind how to exercise this dominion, how to walk in freedom as sons of God. A child of God cannot be bound by adversity. By changing our thought we can free ourselves and live in a world in which limitations are unknown. Know the truth of perfect freedom, and it will appear.

Our Correspondence Course will point the way to your attainment of perfect freedom. "Ye shall know the truth, and the truth shall make you free." For information about the course write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Student Praises Unity Training School

I have found my Training School work to be priceless. It has been the basis of my teaching during the winter, and there is sufficient material for a long while to come, because each time I review the lessons, there is unfolded to me a new idea on the subject.

In going over the lessons taught by Mr. Fillmore, Mr. Jeffery, and Mr. Ingraham, I find that I can again experience the high state of consciousness in which these lessons were imparted, and I receive a corresponding uplift in my own consciousness. Truly these lessons are founded on words that will never pass away.

From each of the teachers I received a special kind of training, which prompts me to tell others, particularly teachers and leaders in the field to make every effort to attend the school, to go with the idea of giving loving support to each branch of the

work, and then rest in the assurance that they will receive lasting benefit.

I bless the school from the depths of a grateful heart, and hope that the way will open for me to be there this summer. —L. H.

We rejoice in this letter from a center leader, and we echo her wish that she may return to us this summer. Have you enrolled for any part of the 1933 session? This is your opportunity for quiet study and spiritual growth, for rest and recreation. A registration blank will be sent you on request. Write to

Unity Training School
917 Tracy, Kansas City, Mo.

Truth "Rules the Waves"

Our Silent-70 department, which distributes Unity's free literature, has recently added to its lists quite a "fleet" of battleships. An interested friend residing in a west coast harbor district has visited many battleships in the harbor, interviewing the chaplains and offering Unity literature for use of the sailors. Copies of *Lessons in Truth*, subscriptions to our magazines, and many tracts and assorted magazines have been sent to the battleships, and the following letter from a chaplain tells how acceptable this literature is. He writes:

I am in receipt of a letter from you, stating that I am to receive a "gift subscription" to one of your periodicals. Kindly accept my sincere thanks. I assure you that I will use the magazines in the Crew's Reception Room on board this ship. Here they will be available to a large number of men who may be interested in this type of reading. I am always glad to receive helpful literature for the men, and I appreciate this gift.

We in turn are grateful to our friends whose generous contributions to the Silent-70 department enable us to provide this literature.

Appearing This Month in
Other Unity Periodicals

It Pays to Work with God

The bakery business dropped off to such an extent that Bert was laid off. But he liked the work, and decided on it as his objective, so he called on every baker in his county, seeking a job as helper. He asked for divine guidance, and daily gave thanks that God was leading him to his right work. Not long afterward he received an offer that he joyfully accepted. Again he asked God's help in introducing the new bakery product, and in less than a year the volume of business in the new product was greater than in all the other bakery goods combined. Bert says that it certainly pays to recognize the Father's presence in our affairs. His story is told in "Everyday Religion," an article by Godin V. Greene appearing in July *Good Business*.

Opportunity Awaits You

Every second of your life presents a new opportunity, a chance to take a new hold on life. If you are in the habit of thinking that opportunity forever passes you by, begin today to change the character of your thoughts. Cultivate rich ideas, for "the idea always brings with it the opportunity for its use." So says *Unity Daily Word* in an article entitled "The Threshold of Opportunity," appearing in the July issue.

"It Was Anything but Luck"

A woman whose money was tied up during the bank holiday was faced with the problem of providing for her family. At first she was panic-stricken, but soon there broke on her mind the light of the Savior's words "Let not your heart be troubled." Her fears

were stilled, and she resolved to be calm. Before she left the house to invest her last bit of money in food she received word that twenty-five dollars that some one had owed her for a long time was being sent to her immediately. "It was anything but luck," she declared in relating her experience. "It was a marvelous demonstration of God's power." This incident comes from Lillian Grace Copp's article "Let Not Your Heart Be Troubled," appearing in *Weekly Unity* in July.

Anne Brings Up a Butterfly

Anne had come to the farm to spend the summer with Dorothy. At first she felt strange and homesick, but before long she was glad to don coveralls like Dorothy's and go exploring in woods and fields. The little girls brought home milkweed worms, and together tended them and watched the mysterious transformation from lowly worms to glorious butterflies. Anne's butterfly emerged in the daytime, and she was almost breathless as she saw its wings move gently back and forth and become suffused with color. A drop of honey was all the butterfly needed to give it courage to fly, and it lighted right on Anne's finger. This lovely little nature story by Sidney Baldwin, entitled "Green Jewel Caskets," appears in the July issue of *Wee Wisdom*.

Terry Finds God

Terence Arden, faced with the problem of providing for the family in place of his father who lay broken in health, was being advised to take God into partnership with him—God, whom he had always regarded as a being only remotely interested in the affairs of an individual—except to check up on his shortcomings. Could he actually have God as a personal friend, a partner? The idea gripped him, and he resolved to find out more about God. The story "Terry Lets Go," by Gardner Hunting, is a twelve-part serial beginning in the July issue of *Youth*. The practical philosophy of this story, set forth in an unusual plot, will delight you from beginning to end.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 805 N Third

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, 1729 19th st

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 5633 Sunset

Huntington Park— *** Unity Cen, 2535 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 235 S Broadway; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger;
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Sciences, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Church of Divine Healing, 1084 W Adams; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 876 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 322 N Center

Van Nuys— *** Unity Cen, 14550 Victory

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1303 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— ** Unity Cl, 54 Lake Hunter

Miami— ** Unity Cen, 128 S E 8d

Orlando— *** Unity Cen, Tremont Hotel

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 808 W Main

Galesburg— ** Unity Cen, 314 E Main

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— *** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— *** Unity Cen, Martin Hotel

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward; Unity Cl, Tuller hotel

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 415 Dakota

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, Chase hotel
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Cano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 339 W First

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, 154 Lancaster

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 623 East

Schenectady—*** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main

Canton— *** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 3848 Prospect
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Cen, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— ** Unity Cen, 928 Allen bldg; Unity Assembly, 1101 Burt Bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milsm Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

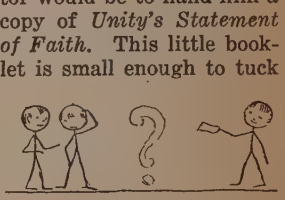
(Unity, Unity Daily Word, Good Business, Youth, and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

Children's Books at a Bargain

We are now offering *Little Susie Sleep Ears, White Stockings and Other Tales, Treasure Box,* and *Aunt Joy's Nature Talks* at 29 cents a copy. The first two books are for boys and girls from six to ten years of age, and the last two are for older ones. *Little Susie Sleep Ears* and *White Stockings and Other Tales* cost us originally nearly 50 cents apiece, so you can see that we are practically cutting the price to half the cost. In addition to this, if you wish to order any two of these books, we will give you a combined price on them of 50 cents. This is your chance to buy children's books at a bargain.

We Believe

"What does Unity believe?" When some one asks you this question, do you hesitate, trying to recall just what points are emphasized in the Unity teaching? A simpler way to answer your interrogator would be to hand him a copy of *Unity's Statement of Faith.* This little booklet is small enough to tuck



into your pocket or purse as a ready gift to enlighten your friends. The low price enables you to keep several copies on hand.

Learn to Relax

The great need of the average person is learning how to relax, how to let go of tenseness and strain. In the book *Creed of the Dauntless,* by F. B. Whitney, you will find a chapter on "Relaxation," which gives a helpful drill in attaining relaxation of mind and body. The concluding words of the chapter are these: "Relaxation gives us strength. In the stillness and quietness of the inner realms of mind, we find peace and refreshment."

Unity's Newest Book

The Christ Way of Living, by Genevieve Courtney Maurer, is Unity's newest book. Its teaching is practical in every sense of the word, leading the reader

step by step in the process of demonstration to the point where he gives up trying to find God by observation, and realizes that he can reach the kingdom in one way only: through the Christ consciousness. He uses that consciousness to open the door to the realm of Spirit, in which all things are his. This book has eight chapters as follows: "Spiritual Understanding," "God Is Everywhere Evenly Present," "Choice Directs the Good," "Law Enforcement," "Established Results," "How to Choose Our Good," "In the Midst of Our Good," and "Accepting Our Divine Wealth." *The Christ Way of Living* is valuable for study and for reference. The price is 50 cents.

First Steps in Truth

New students often imagine that practical Christianity presents a complicated teaching. On the contrary it is simplicity itself. However, one should lay a good foundation for one's understanding of its principles, and Charles Fillmore's *Directions for Beginners* is a help in this respect. This booklet teaches first the truths of Being, and follows this with seven strong meditations for practical use. There is a meditation for each day of the week, which may be repeated to advantage over a period of many weeks.

Unity at the World's Fair

Some time ago we announced that Unity would have display space in the Hall of Religion at the world's fair in Chicago. In addition, we now have all our periodicals on exhibition in the Time Pavilion,

a building ideally located on the lagoon, which provides a place in which visitors may rest and review the leading periodicals of the world. A subscription agency looks after placing orders for our periodicals. All in all, we feel that we are well represented at the Century of Progress.

Features of Our New Testament

Our pocket-sized edition of the New Testament (American Standard Version), contains some distinctive features: It is self-pronouncing; it carries illustrations of life and events in the Holy Land; and the Master's words stand out in boldface type. This handy little volume comes in cloth binding.

Disturbing Thoughts Affect Digestion

"Thoughts react directly and immediately on the stomach and other digestive organs. For this reason palatable thoughts are as necessary to good digestion as palatable foods. Disturbing thoughts during a meal cause disturbances in the stomach and hinder it in the performance of its regular work."

This wholesome teaching comes from the book *Heal Thyself*, by Ruthanna Schenck. This book comprises thirty-seven chapters, which deal with health in all its phases. The lessons are simple, each followed by a healing prayer, expressing the thoughts embodied in the lesson.

Truth Conquers Every Obstacle

Divine love can totally obliterate certain unpleasant and binding situations and build, in their place, free and happy conditions, says Wright Field in "The

Heart's Desire," an article to appear in August *Unity*. The author likens the adverse situations to the walls of Jericho, and she counsels the reader to trumpet the Truth valiantly and with increasing faith, until every wall between him and the kingdom of God falls down and he is free to enter in and claim his inheritance.

How to Take the Power out of Error Thought

In her book *All Things Made New*, Frances W. Foulks says: "Lay hold of and meditate on peace instead of inharmony, trust instead of fear, strength instead of weakness, abundance instead of lack, health instead of sickness, faith instead of doubt, life instead of death, love instead of criticism or jealousy or injustice. Thus we take from the error thought its power to reproduce, and instead we start into action

spiritual power that will increase our capacity and open the way for us to receive from our Father His 'very good,' which is His plan for us." *All Things Made New* is a book of meditations for practical use. Its forty-nine chapters bring you thoughts rich in spiritual power.

The world is calling for the love that gives itself in selfless service.—*Lovingly in the Hands of the Father.*

First to Be Printed in a Foreign Language

An issue of *Weekly Unity*, dated July 9, 1921, yields an interesting item, viz., that *Finding the Christ in Ourselves*, a booklet by H. Emilie Cady, was the first of our publications to be printed in a foreign language. At that time the price was 35 cents a copy, but it is now 25 cents.

A Unity periodical is a month-by-month reminder of one's interest and friendship.

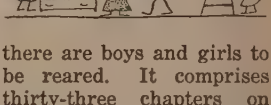
A Religion of Joy

"Truth, the message of Jesus Christ, is a religion of joy," says F. B. Whitney, in his book *Open Doors*. This is a cheering thought, when we remember that for a long time Christianity has been regarded as a religion of sacrifice, its author a Man of Sorrows. Mr. Whitney says further: "If you would be a good Christian, be joyful. . . . reveal the true status, beauty, and power of Christianity by your life of joy, health, and plenty." This statement is characteristic of the teaching found in *Open Doors*.

Unity periodicals point the way to growth and to the attainment of ideals.

Truth in the Home Reduced in Price

Truth in the Home, by Alice L. Ruth, has been reduced in price from 75 cents to 50 cents a copy. This delightful book is a real help in the home, for it deals understandingly with many problems that present themselves wherever



there are boys and girls to be reared. It comprises thirty-three chapters on such subjects as "The Ideal Home," "Harmony in the Family," "Joyful Service," "Do Not Misjudge the Children," and so forth. *Truth in the Home* comes in a stiff paper binding, and measures 5⅛ by 7¼ inches. Order a copy today at the new low price.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	Unity's Statement of Faith	.10
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *French*, $.75; *German*	1.00
	Divine Remedies ..... *French*	.75
	Heal Thyself ..... cloth	1.00
On Prosperity	*Adventures in Prosperity ..... flexible $2; cloth	1.00
	Spiritual Law in Business, The	.25
On the Silence	Methods of Meditation	.35
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	Truth in the Home	.50
Inspirational	All Things Made New ..... flexible $2; cloth	1.00
	Beginning Again	.35
	*Christ Way of Living, The	.50
	Creed of the Dauntless ..... flexible $2; cloth	1.00
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German, Spanish, Swedish*	.25
	Holy Bread	.10
	*Open Doors ..... flexible $2; cloth	1.00
	Remember ..... cloth	1.00
	Sunlit Way, The ..... *German or English* cloth	1.00
	What Are You? ..... cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Metaphysical Bible Dictionary	10.00
	New Testament, American Standard Edition	.50
	Journey of Jesus ..... paper $1; cloth	2.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth	.50
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks	.29
	*How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	Treasure Box	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

A Two-way Benefit

The Prosperity Bank plan provides a convenient means of saving for Unity literature, but—more than that—it also constitutes a step in the attainment of spiritual growth. Through your faithful use of the Bank drill you form the habit of looking to the divine source for your supply, and while you are day by day increasing your faith in God's unlimited abundance, you have the help of Silent Unity's prayers for your guidance and success.

Why not send for a bank today, and begin to put its underlying principle to work in your life. This will also give you the opportunity to send *Unity* to three of your friends, who will have its benefit while you are receiving Silent Unity's help in prayer. Use the blank below.

.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me prayers for increased prosperity, and send me a Prosperity Bank in which to save $3 for three eight-month subscriptions to *Unity* magazine to be sent *at once* to the following friends:

Friend's name .....
Address .....
City ..... State .....

Friend's name .....
Address .....
City ..... State .....

Friend's name .....
Address .....
City ..... State .....

My name .....
Address .....
City ..... State .....

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Christian Business *becomes*

GOOD BUSINESS

Beginning with the July, 1933, issue, *Christian Business* magazine will be known as *Good Business*. This does not mean that there is to be any lowering of its high ideals, for the application of Christian principles to business and professional activities will continue to be stressed.

The change is being made to clear up some confusion as to the character of the magazine. Many have thought it to be connected with the business operations of religious organizations, while others felt that it had no bearing on the practical aspects of business.

In making the change we hope that *Good Business* will acquire new friends, and teach new readers that successful business must be founded on the principles of Christianity.

THE PRICE OF *GOOD BUSINESS* IS $1.50 A YEAR

Weekly Unity—52 Issues

FOR **$1**

Weekly Unity is an eight-page periodical full of practical ideas, expressed in simple, forceful language. Fifty-two times a year it goes forth, with its constructive message, helping the reader to solve his problems, and to see a new meaning in the Truth taught and lived by the Master.

Each issue includes articles by Truth teachers of authority; inspirational poems; Lowell Fillmore's column, Things to Be Remembered; a letter from Silent Unity; the Some One Prayed page, giving true instances of answered prayer; The High Watch, a digest of current religious news; the International Bible lessons metaphysically interpreted.

Weekly Unity has a message for you. Why not subscribe for it now, and let it open the way for new blessings.

The yearly subscription price has been reduced to $1

The Gift of Faith

By HERBERT E. HERSHEY

The greatest gift of God to man—save one,
The gift redemptive of His holy Son—
Is trusting faith that, like a loadstone, brings
To him who holds it fast the richest things
From God's unending store. Although my plea
May seem beyond the granting, if it be
A plea of perfect faith, if I believe
That from the hand of God I shall receive
The good I ask, then, even while I speak
The words that make my prayer, the boon I seek
Shall come to me, sent by a power divine,
Straight from the Father's giving hand to mine.
Faith is the key that opens wide the door
Of God's great heart, whence floods of blessings pour.